The Mind of the
FRONTISPIECE.

THE *Title* of this *Book* doth here preſent
It ſelf in *Folio's of the Teſtament*:
The left is *Critical*, the right *Divine*;
Such as the *Subject*, ſuch the *Title-line*.
2 *Tim.* 4. Each *Sacred-Volume* ſeems to have been given
16. (As here ſupported) by *Two hands* from *Heaven*:
Hebr. 10. The one preſents the *Law*, the other doth
16. Hold forth the *Goſpel*; *Characters* of both
Diſtinguiſh them apart. The *Clouds* of *Thunder*
(Which made *Mount-Horeb* ſhake, and rent in ſunder
Luk. 23. 45 The *Vaile oth' Temple*) here doth repreſent
Gods will confirm'd by *ſignes oth' Firmament*.
Thoſe Sacred *Scrolls* which ſeem to be annex't
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Pſa. 85. 11. Diſplay'd by *Angels* mounted far above
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In their *Devotions*; the one by *Sacrifice*
Sent from the *Altar* to th' *Imperial-Skies*;
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A
Synoptical Directorie
on the Sacred Scriptures.
Distributed into 4 Parts.
viz
1. Of ye Canons of Scripture viz { The Old. / The New.
2. Of ye Translations of Scr. viz { Autographical / Apographical.
3. Of ye Interpretations of S. viz { Literal / Mystical.
4. Of ye Authorities of S. viz { Divine / Ecclesiastical.

The First Part.

By
Ferdinando Parkhurst
Βιβλιόφιλο

Εξουναλε λας μαφας.

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[3]

מסורה MASORAH.

SEU

CRITICA DIVINA,

Or, a Synoptical

DIRECTORIE

On the

SACRED SCRIPTURES:

The First Part.

Containing the ſeveral

CANONS

Of both

SCRIPTURES;

Namely of the { *Old* & *New* } *Teſtament,*

(As the ſame are diſtinguiſhed in the general *Analyſis*, at the beginning of this Treatiſe.)

By FERDINANDO PARKHURST,

Βιβλιόφιλος.

London, Printed by *Tho. Newcomb*, and are to be ſold by *Tho: Baſſet*, in St. *Dunſtans* Church-yard in *Fleet-ſtreet*. 1663.

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Sereniſsimo atque Deſideratiſsimo

PRINCIPI,

CAROLO II. D. G.

Britanniarum, Franciæ et Hiberniæ

Regi ſemper Auguſto,

FIDEI DEFENSORI:

Summō cum omnium Bonorum plauſu

Regnum capeſſenti,

Gratulabundus

D. D.

Humillimus Subditorum.

FERDINANDUS PARKHURST.

Ad Benevolum Lectorem.

OBſerving among other the diſtractions and miſeries of theſe later times, that the Sacred Scriptures which ought to be the Rule of every mans Faith and Converſation, have under the ſpecious pretences of Religion been variouſly wreſted and controverted according to the different opinions or ſelf-intereſts of many prophane and ignorant perſons, (without excuſe to ſome; the very Profeſſors and Diſpenſators of the Sacred Word whereof many have been rendred popular by their zealous ignorance.) And alſo conſidering theſe with divers other, the like deficiencies and ennormities do generally ariſe from the want of a due knowledge and underſtanding of the *Word of God*, (which of it ſelf is eſſentially pure and divine) I cannot as a profeſſed Chriſtian, (though without call to the holy function of Theology) but deem it a duty incumbent upon me to offer my Mite into the Treaſury of the holy Temple, the Church-univerſal; Which I here freely preſent to the friendly acceptance of my Reader, in a *Synoptical-Directorie, on the Sacred Scriptures*, under the prefixed title of מסורת *Maſorah*, diſtributed into 4. diſtinct Parts; intending (God willing) to Publiſh the ſame under their ſeveral titles in order: whereof this *Firſt Part* properly referring to the *Canons* of the Scriptures, doth treat particularly of the ſeveral Authors, Originals, Denominations, Numbers, Orders and Contents of the ſeveral *Claſſes*, *Books*, *Sections*, *Chapters*, *Verſes*, *Words*, *Letters*, *Punctts* and *Accents*, compriſed in, and pertaining to the *Old* and *New Teſtaments*,

Teſtaments, according to the *Divine Canon*: Together alſo with the ſeueral *Claſſes*, *Chapters* and *Verſes* of all the *Entire-Books* and *Supplements* belonging to the *Apocrypha*, according to the *Eccleſiaſtical-Canon*.

The tendency of this Treatiſe being thus principally directed to a Synoptical-knowledge of the S. Scriptures (wherein the Method is accommodated to the ſcope of the Subject) I have in order thereunto delivered the Firſt *Canon* with reſpect to the *Prototype* or original Text under ſeveral Criticiſmes and Examples of the Hebrew (the ſame as the Fountain being cleereſt from corruption.) The conſtitution of the reſt are agreable with the beſt Authorities. Touching all which I ſhall only preadmoniſh my reſpective Readers (whoſe educations may haply put a difference in their judgments) that having been led by my intendments in this Treatiſe to a general ſatisfaction, my endeavours have not been wanting in the purſuance to ſute it to every capacity; wherein (I conceive) there is not any part ſo difficult, but may eaſily be underſtood by the moſt, nor the whole ſo common (with due reverence to the more Learned) as to be perfectly known by all: From which conſideration I have publiſhed the ſame, as well for example to thoſe whoſe abilities may ſupply the deficiencies of the Author, as for precept, to others whoſe deſires may teſtifie their affections to the Subject.

F. P.

ΠΡΟΣΑΓΩΓΗ.

Or a brief

INTRODUCTION

To the enſuing

TREATISES.

AS *in the due ſtudy and contemplation of every Art and Science, directing us in the underſtanding of Natural and Humane Learning; ſo alſo in the Sacred Doctrine of Theology, inſtructing us in the knowledge of God, to the ſalvation of our Souls, there is a twofold principle eſpecially to be obſerved; which the Schoolmen diſtinguiſh by* principium eſſendi & cognoſcendi, *that is, of Being, and of Knowing; Whereof the firſt is appropriated to God himſelf, as he hath an*

In *Theologia* eſſendi principium eſt ipſe Deus, id eſt, Cauſa à qua tum ipſe finis Sacræ *Theologiæ* tum media ad hunc finem ducentia oriuntur & exiſtunt. Verbum Dei, eſt principium cognoſcendi, id eſt, primum illud inſtrumentum, per quod finis & media *Theologiæ* cognoſcuntur, & ex quo omnia præcepta *Theologica* concluduntur, & extruuntur.

eternal being and existence of, in, and by himself alone; whence he is the principal cause both of the end of this Sacred Doctrine and also of the means leading thereunto. The last is more especially referred to the Word of God, the same being the chief and proper instrument by which this holy Doctrine is rightly known, and out of which all Theological Precepts are properly drawn and concluded.

Hence the Word of God is also to be considered under a * twofold distinction.

This according to the Greeks is { ἄγραφον, unwritten / ἔγγραφον, written } Word

The ἄγραφον, or unwritten Word of God may be here understood under a diverse signification, viz. First, Externally by a lively voice wherein God hath revealed himself, either Prophetically to the holy Patriarchs & Prophets

* Duo sunt modi quibus Deus verbum suum ad nos misit jam inde ab initio Mundi, & conservavit & sonservat in Ecclesia, usque ad finem seculi, *Viva vox & Scriptio.*

Verbum Dei est doctrina à Deo viva voce, vel etiam mediatè tradita, de lege & Evangelio. A condito orbe usque ad *Mosen* nulla usus est Scriptione in chartis, sed tantùm voce & Scriptione in cordibus, idque per annos circiter 2400. Per illud enim tempus sine ullo Scriptio Deus modò per Filium λόγον sub specie humanæ formæ Patribus apparentem: Locutus est, modo per Spiritus S. afflatum, intus tantùm in animo loquentis modò per Angelos è cœlo demissos, modò per ministerium ipsorum etiam hominum Totum hoc quod dico etiam vel mediocriter versatis in sacris Literis, perspicuum est.

before

before and after the time of Moſes, *the firſt Pen-man of the Sacred Scripture, whereby the Divine Will of God was known to our Fore-fathers by Revelations and Traditions, during the ſpace of about* 2400 *years before the ſame was manifeſted and recorded in the Sacred Text of the* Old Teſtament; *or otherwiſe Evangelically, to the holy Evangeliſts and Apoſtles, at the beginning and firſt promulgation or preaching of the holy Goſpel.* Secondly, *Internally, whereby every Creature by divine impreſſion is endued with the knowledge, and obliged to a due obſervance of the Divine Will; as namely, the Angels and Angelical Bodies intuitively, from the Beatifical Viſion, as they ſtand in the Divine preſence: The Rational Creatures,* ex gratiâ & bonitate Dei, *from the free-grace and goodneſs of God (whereof the holy Prophets and Apoſtles in the Primitive times, have received the ſame in a more ſpecial manner, by Inſpirations, Revelations, Viſions, or Signs.) The Irrational Animals naturally, by inſtinct; and other the inanimate and vegetable Creatures, inſenſecally, by virtue of an internal principle, radically implanted in them, whereby*

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every Creature, ſpecifically according to it nature and quality, doth vegetate and gro from the immediate Will and Ordination o God: Whence it is obſervable, that althoug the un-written Word of God may ſeem to abſconded and hidden from a Scripture-man feſtation; yet ſeeing that by the ſame, th Sacred Will of the Creator is properly co veyed and revealed to the Creature, by an i ternal impreſſion or divine operation: W cannot preſume any one thing in the Univer ſity of Creatures, to be exempted from a d obedience to the Divine Will, but that a things are thereunto ſubjected by a natur propenſity.

Vox audita perit: Litera Scripta manet.

Deus tam ante Chriſtum per Moſen & Prophetas, quàm poſt Chriſtum per Apoſtolos, non contentus *Viva voce*: Scripto etiam voluerit verbum ſuum in Eccleſia promoveri, & cuſtodiri: Hoc fecit propter utilitatem & ſalutem Eccleſiæ.

The ἔγγραφον or writt Word of God is manifeſted us by thoſe Literal Mon ments recorded in the Sacr Scriptures, which the H brews *have properly diſti guiſhed from all profha Writings by the title of* כתב *and the Greeks by* ἁγία θεόπνευς γραφή, *that an holy and divinely-inſpired writing, it ſelf doth teſtifie,* 2 Tim. 4. 16. A

Scriptu

Scripture is by divine inſpiration; *which in a proper definition, is the* pure and infallible word of God conſigned in literal Characters, as a Canon or Rule of our Faith and Life. *Hence the* Hebrews *do emphatically term the holy Scriptures* הַחִבּוּר *and the Greeks* ἁγία τῶ Θεῦ, *the Words of God, ſometimes rendred* דְּבַר אֱלֹהִים *the Word of the Gods: Which emphatical title is alſo manifeſted from the Sacred Word it ſelf: Wherein it doth evidently appear, that neither the Prophets, Evangeliſts, nor Apoſtles (who were the Amanuenſes and Pen-men of the holy Scriptures) did at any time write any thing therein, but from the immediate Mouth of God dictating to them by Divine Revelation or Inſpiration of the holy Spirit, as in* Heb. 1. Verſ. 1. At ſundry times, and in divers manners, God ſpake in the old time to our Fathers by the Prophets. In theſe laſt days he hath ſpoken unto us by his Son. *Alſo in the Proems of ſeveral Propheſies*

Spiritus Sanctus non ſolùm res inſpiravit, ſed etiam ſingula verba, quibus ſcriberentur, dictavit.

Non eſt etiam Scripturæ Sanctæ per ſe ſolius hoc efficere: Sed opus eſt Spiritu Sancto mentem hominis legentis aut audientis Scripturam, ita illuſtrante, vi videat, ac ſentiat, Deum loqui in Scripturis, non hominem.

(especially of Ezekiel, *almost in every Chapter) we may read that the* Word of the Lord *came into the Prophets, and was spoken out of their mouths,* Thus saith the Lord, &c. *By which Divine Inspiration, the Apostles also taught, as in* Acts 1.16. & 28. 25. *So according to the Scripture-phrase or stile of the Holy Ghost, recorded in the Sacred Text, we may generally observe the word Scripture (by an ἀντονομασία) frequently used for God speaking in the Scripture, as in* Rom. 9.25. & 10.11. Gal. 4.30. The Scripture saith it: *From all which, and many other places observable, it is clearly to be understood, That the Word of God, and the Sacred Scriptures are but one and the same, onely distinct in terms: Therefore, whether God say it, or the Scripture say it, as it can make no difference in the Sacred Truth, and Purity of the Doctrine, so should it make no error or doubt in us, as holy and true Christians, to observe and believe the same as the first Rule and Principle of our Faith; for,* omnia quidem fidei dogmata ultimò

Olim viva Dei vox fuit instar Scripturæ, nunc Scriptura instar vivæ Dei vocis est habenda.

Quicquid vel dicimus vel facimus, id testimonio divinarum literarum confirmari debet.

ultimò resolvuntur in hoc principium DEUS DIXIT, *all differences and opinions of Faith, are at last resolved into this Principle,* God hath said it.

Whence it followeth, that the written Word of God (under the analogie or title of the Holy Scriptures) being the first Principle of our Faith; is especially to be considered in the essential parts thereof. Scriptura est primum credendi principium.

Viz. { 1 2 } *in reference to the* { Matter. Forme.

1. *The Matter of the Divine word written, is properly no other then a Patefaction or Manifestation of God, under the former distinction of* Principium cognoscendi, *a Principle of knowing; it being the chiefest external meanes, by which we come to the knowledge of God; which divine knowledge is chiefly comprehended and contained in the volumes of the sacred Scriptures.* Patefactio Dei est signum per quod Deus ab hominibus cognoscitur.

This is properly to be considered in reference to the { Canons & Versions } *of the Scripture.*

Forma verbi divini propriè & principaliter inest in libris canonicis, utpote qui proprie sunt verbum Dei.

2. *The* Form *of the written word, whereby we are taught the true sense and meaning thereof, is properly referred to the Canonical Books, under their several parts and distinctions, as they are numbred and specified in the holy Scriptures; for without the Form we cannot come to the true understanding thereof, according to that principle in Theologie,* Verbum Dei sine forma, id est, sine vero sensu non est Verbum Dei, *the Word of God without its Form; that is, without the true sense, is not the Word of God; forasmuch as the Form giveth the lively sense, and genuine construction of the literal Characters, and is even as the Soul and Life to the material Body; whence in Divinity,* Probationes dogmatum fidei, ducuntur ex forma verbi Divini, non ex materia: neque enim materia, sed forma habet efficaciam & vim probandi, *the Arguments on Tenents of Faith are drawn from the Form, not from the Matter of the Divine word: seeing it is not the Matter but the Form that hath the efficacy and power of proving or concluding the argument.* Un-

Forma est ipsa anima & vita; quæ sit absit necesse est, vere brutam materiam relinqui; quod præter naturam formæ, sine qua nulla res esse potest, id quod esse dicitur.

Verbis seu vocibus per se & materialiter consideratis, nulla inest vis, nulla operatio.

Under this is chiefly comprehended the { Interpretations & Authorities } *of the S: Scripture.*

From which four laſt diſtinctions, I have diſtributed this preſent Treatiſe of the Maſoretical Doctrine on the ſacred Scriptures, into four diſtinct parts, intending (God willing) for the conveniency of the time, and ſatisfaction of the Reader, to print and publiſh the ſame in ſo many ſeveral Volumes, viz.

The { First, Second, Third, Fourth } *under the Title of the* { Canons, Verſions, Interpretations, Authorities } *of the holy Scripture.*

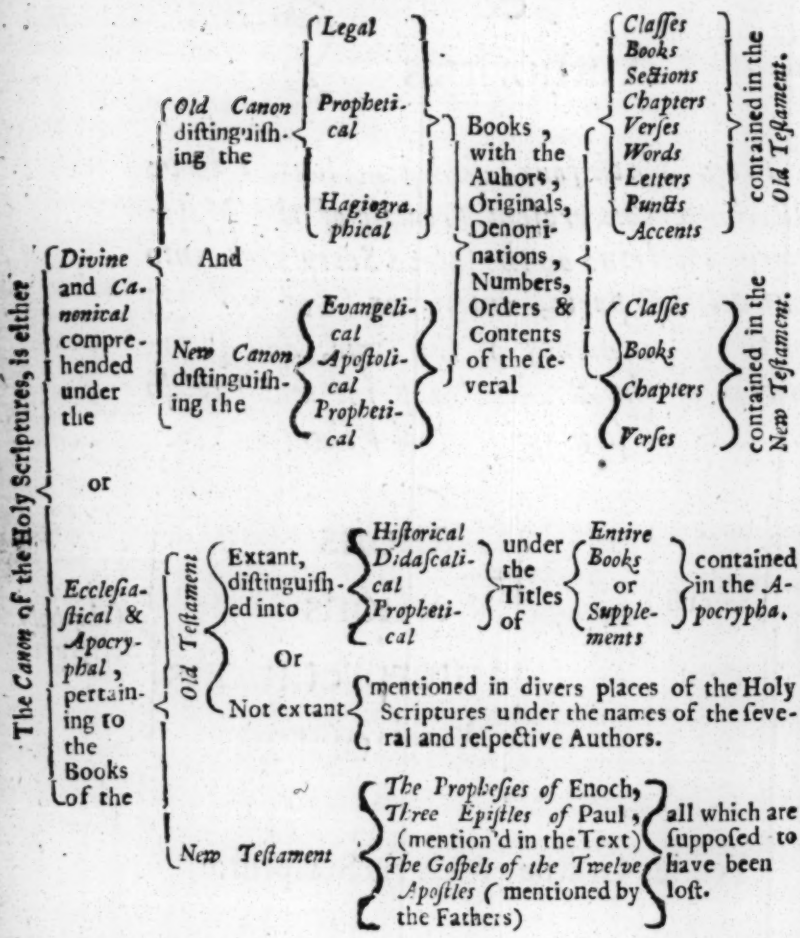
Fœdus Gratiæ eſt clavis Scripturæ.

An

An Analysis of the First Part,

VIZ.

The *Canon* of the Holy Scriptures.



Quæcunque ad salutem nostram necessaria sunt, ea omnia in Scripturis Canonicis perspicuè continentur.

The

The First Part:

Viz.

OF THE

CANONS

OF THE

Sacred Scriptures.

THE Doctrine of the *Divine Criticks*, on which this Treatiſe doth principally depend, is properly taught and deliver'd unthe Title of מָסוֹרָה *Maſorah* (as in the Frontiſpiece or Title of this Book;) which although the ſame may be found variouſly written and pronounced according to the Hebrews, מָסוֹרֶת and מָסוֹרֵת *Maſoreth* and *Maſſoreth*; yet is it indifferently to be underſtood, according to one and the ſame ſignification, all being derived from the Radix מסר *Maſer*, rendred by the Latines *Tradere*, (which word we may finde twice recited in the Old Teſtament) whence according to the general

general definition thereof, מָסוֹרָה *est Critica Hebræorum sacra, qua scriptionis & lectionis varietas per totam scripturam traditur*; *Masorah* is the holy Criticks of the *Hebrews*, by which the variety of writing and reading is delivered throughout the whole Scripture.

The original and propagation of the *Masorah*, is to be noted under these three Distinctions, *viz.*
1. *Protasis.*
2. *Epitasis.*
3. *Catastrophe.*

1. The *Protasis*, or original of the Masorethical Doctrine, did first begin under *Ezra* the Priest or Prophet (vulgarly called the *Scribe*) in or about the Seventh year of *Artaxerxes Mnemon*, which (according to the Ecclesiastical computation) was in the year of the Creation of the World 3551. at which time the said *Ezra* went to *Jerusalem*, where by the direction of the Holy Spirit, and the assistance of the chiefest Doctors, called the Men of the *Great Synagogue*, he undertook the reformation both of the Civil and Ecclesiastical State; whereof the first and most principal work in the said Reformation, was to find out, correct and cleare the several Corruptions crept into the sacred Text; and accordingly to constitute a *Canon* as a certain rule and directory whereby the Faith and Religion of the people might be guided.

That

That this great work of the Reformation, was undertook and effected by *Ezra*, through the guidance and mediation of the holy Spirit, ſeems manifeſt from the Text it ſelf, as we may collect from *Ezra* Chapt. 7. in reading and comparing the 6. 10. 20. and 25. verſes of the ſame Chapter; Alſo that *Ezra* was aſſiſted in the ſaid Reformation by the Doctors and chiefeſt men of the great Synagogue (namely *Nehemiah*, *Zorobabel*, *Haggæus*, *Zachariah* and *Malachy*) is evident from authentick Hiſtories: From all which it appeares, that *Ezra* and the men of the great Synagogue were the firſt Authors of the *Maſorah*, diligently preſerved from the year of the World 3551. (at which time the ſame was firſt conſtituted) until the year 3577. wherein *Nehemiah* did abſolve the ſaid Reformation, and returned into *Perſia*.

2. The *Epitaſis*, or progreſs of the *Maſorah*, is reckoned from *Simeon Juſtus*, (who was one of the laſt of the men of the great Synagogue famous in the time of *Alexander* the Great, (*Anno Mundi* 3630) until the ſacking of the City of *Jeruſalem* by *Titus*, which was in the year of the World 4018, and in the year of Chriſt 69 during all which time the ancient *Maſorah* was moſt carefully preſerved and kept from the corruption of thoſe evil Scribes, or falſe expounders of the Law, whereof mention is made in the Evangelical Hiſtory, *viz.* Mat. 7. 27. Luke 7. 30. and 11. 46. and that by a ſpecial

ſpecial and divine providence, whereby the moſt ſacred Law and Ordinances of God, ſhould not in any part thereof be obliterated or altered, according to that ſaying of our bleſſed Saviour, in *Mat.* 5. 18. *For verily I ſay unto you, till Heaven and Earth periſh, one jota or title of the Law ſhall not eſcape, till all things be fulfilled.*

3. The *Cataſtrophe*, or propagation of the *Maſorah*, is reckoned from the aforeſaid year of Chriſt 69. until this preſent age wherein we live; during all which time it hath not been only propagated with the *Jews* (who were accompted the antient people of the Lord) but the ſame hath alſo been, and ſtill is had in due imitation with the Chriſtians, as may plainly appear in the enſuing parts of this preſent Treatiſe.

The propagation of this with the *Jews* (as it hath been hitherto obſerved) ſo is it here to be diſtinguiſhed by a threefold ſeries, or order, in reference to the ſeveral intervals or interſpaces of time,

Viz.	1.	from the	69.	until the	1037.
	2.	year of	1037.	year.	1525.
	3.	Chriſt	1525.		preſent.

The imitation of the ſame with the Chriſtians, is chiefly in the obſervation of the Maſoretical doctrines, properly diſtinguiſhing the ſeveral Volumes, Books, Chapters, Verſes, &c. compre-

comprehended in the ſacred Scriptures, according to a certain Canon drawn from the aforeſaid Authorities, and confirmed by the Scriptures themſelves; wherein it is obſervable that the word *Canon* (from the Greeks κανὼν, properly ſignifying an Authentick Rule, unto which every doctrine concerning Religion is to be ſubſtituted and reduced, whether in matters of faith or manners) hath a double Emphaſis, according to the Apoſtle in *Galat.* 6. 16. Καὶ ὅσοι τῷ κανόνι τὸ τῳ, *&c. and as many as walk according to this* Canon (or Rule) *peace ſhall be upon them, and mercy &c.* Whence the properties of a Canon is not only to contain truth in it ſelf, as the idea or expreſs form and image of that ſacred truth, which is in the mind of God; but the ſame alſo ought to be commanded, ſanctified, and confirmed by Divine authority, that it may be a Canon to us in the Church of God; according to which, the holy Scriptures have from time to time been ſanctified by ſeveral teſtimonies of the Spirit, the Church, and Canon it ſelf: Firſt, the Canonical books of the Old Teſtament; as namely thoſe of the *Pentateuch*, were every of them in a ſpecial manner confirmed by Word, Signs and Events; the Prophetical and Hagiographical books, before the carrying into *Babylon* by extraordinary ſign, the Cloud, and Vail in the Temple, (as we may read in 1 *Kings* 8. 10. and in *Levit.* 16. 2.) and alſo Gods anſwer by *Ephod*, *Urim* and

and *Thummim*, represented and signified on the Breſt-plate of *Aaron*, as in *Exod.* 28. 30. And after the carrying away into *Babylon*, thoſe holy Canons were confirmed by ſingular Teſtimonies of Events, as we may find recorded in ſeveral places of the Holy Scripture. Secondly the canonical Books of the New Teſtament were miraculouſly confirmed by the Son of God revealed in the Fleſh; for, *in theſe laſt days God hath ſpoken unto us by his Son, whom he hath made Heire of all things &c. Heb.* 1. 1, & 2. and alſo by the powerful miniſtry of the holy Apoſtles, both by ſignes and miracles, (as in *Mark* 16. 20.) *whereby the Lord wrought with them, and confirmed the Word.*

Hence it doth manifeſtly appear, that the Canon by which we are taught the right knowledge, underſtanding, and diſtinction of the Sacred Scriptures, hath its authority confirmed by the ſame Scriptures; Yet foraſmuch as this holy Canon doth only conſtitute ſuch Books as are Teſtamentary, (whence they are termed Canonical) and not any of the Apocryphal Books or Writings which were afterwards added by the general Councils, according to the Canons of the Church, we are therefore to underſtand, that the word *Canon*, is generally received under a Twofold diſtinction, whereof

The { Former / Latter } *is termed the* { Divine / Eccleſiaſtical } Canon.

The

The *Divine Canon* is properly the Word of God, as the ſame is divinely inſpired into the holy Prophets and Apoſtles, the Pen-men of the Sacred Scriptures, which is Analogically taken for the Divine Volumes and Books by them written, and which ought by every faithful and true Chriſtian to be believed, and held truly Authentick and Canonical.

This in reference to the Two Volumes of the Old and New Teſtament hath alſo a twofold diſtinction, *viz.*

The { *Old* / *New* } *Canon*, containing the Books of the { *Old* / *New* } *Teſtament.*

Wherein we are alſo to underſtand, that all thoſe Books of the Sacred Scriptures, in which God hath eſpecially revealed & manifeſted himſelf to our forefathers in former ages, before the incarnation of our bleſſed Saviour (originally written in many, and afterward bound up in one entire Volume, containing the Law and the Prophets) were intituled by the *Hebrews* עשרים ואדבעה, by the *Greeks* Βίβλια, in the plural number (whence we vulgarly call it the *Bible*) under which plural title is ſignified (μὴ ἑξοχὴν) not any one Book or ſingle Volume, but all thoſe holy Writings which are manifeſted to have been pen'd by the Divine Dictates and Inſpiration of the holy Spirit,

under the appellation or name of the Sacre Teſtament or Covenant of God; for ſo bot בְּרִית in the *Hebrew*, and συνθήκη or διαθήκη, i the *Greek* doth import. Wherefore by th word *Teſtament*, we are here to underſtan not onely the Divine Will and Covenant God, firſt made to and with his people, a afterward ſealed by the moſt precious Blood his Son *Jeſus Chriſt*, by whom the ſame was fu filled and confirmed unto us; but alſo all tho Sacred Books, and holy Writings which do any wiſe appertain to the ſaid Will and Cov nant; as well all thoſe which (by divine Inſp ration) were written before, as ſince the co ing and Aſcenſion of our *Saviour Chriſt*; co monly diſtinguiſhed by the names of the *O* and *New Teſtament*.

Wherein the Books (according to the former Canons) are either { *Canonical*, or *Apocryphal*.

The *Canonical Books* are all thoſe that ha been written by divine Authority and Ordi tion of God; whereof thoſe of the *Old Teſt ment* which were firſt given of God by the ho Prophets to the *Judaical Church*, whereby t *Jews* were taught to believe and worſhip Go were (for the moſt part) originally written the *Hebrew*, that the *Jews* might be the bett able to underſtand the divine Will and Worſh in their own Language.

T

The *Canonical Books* of the *Old Teſtament*, (according to their Diviſions and Orders) are variouſly diſtributed by the General Councils and Fathers of the Church; ſometimes into three, ſometimes into four, and ſometimes into ſix Claſſes or Orders, as following.

The Canonical Books according to the *Hebrews*, are divided into three Claſſes, *viz.*
1. *Legal.*
2. *Prophetical.*
3. *Hagiographical.*

The Canonical Books according to the *Latines*, are divided into four Claſſes, *viz.*
1. *Legal.*
2. *Hiſtorical.*
3. *Poetical.*
4. *Prophetical.*

The Canonical Books according to the *Greeks*, are divided into ſix Claſſes, *viz.* The
1. *Pentateuch.*
2. *Triteuch.*
3. *Octateuch.*
4. *Poetical Books.*
5. *Major Prophets.*
6. *Minor Prophets.*

Under the firſt Claſſis (according to the *Hebrews*) is properly contained the Five Books or Canons of the Law written by *Moſes:*

Thorah vel Chomesh. These are term'd by the { *Heb.* חמשה חמשי תורה & *Greeks,* Πεντάτευχος } { *The Law* or *Five Books of* Moses.

Under the second Classis (according to the *Hebrews*) is comprehended the One and twenty Propheſies or Books of the holy Prophets.

Nebiim Reshonim, Nebiim Acharonim. These are divided into { נביאים ראשונים & נביאים אחרונים } { *Former Prophets* & *Later Prophets.*

Under the third Classis, (according to the *Hebrews*) is comprehended Thirteen other Canonical Books or holy Writings.

Sepher Ketubim. These are termed by the { *Hebrews,* ספר כתובים *Greeks,* Ἁγιόγραφα. } { *The Hagiographa,* or *Books of the* Psalms.

Also for the due reading of the Canonical Books of the Sacred Scriptures in the divine Service and publick Worship of God; as well in the Synagogues and Temples of the *Jews*, as in the Churches and Chappels of the Christians, the said Books were according to several and

and distinct Canons divided into subordinate parts, *viz.*

According to the Canon of the { *Ancient Hebrews* / *Greekes & Latines* } into { *Sections & Lections* / *Chapters & Verses.*

The *Sections* are also distinguished into { *Major* / *Minor* } *Sections.*

The *Major Sections* are of two kindes, which the *Hebrews* distinguish by { *Paraschot & Haphtaroth.*

Under the { Former / Latter } is comprehended { *Sections* / *Lections* } in the { *Law* / *Prophets.*

The *Minor* or lesser *Sections* do properly contain and distinguish (after a Masorethical Order) the { *Chapters, Verses, Words, Letters, Punctes, Accents* } of the Sacred Scriptures according to the *Hebrew* Text.

All which I shall duly proceed on in a methodical order, as following: And first touching the *Old Canon.*

The Old Canon or Catalogue of the Books contained in the Old Testament, shewing the several Classes, Denominations, Distinctions, Numbers, Orders and Divisions of the same.

Classes.	Hebrew —	Titles.		Num.	Orders.	Chap.	Ver.
The Pentateuch or Five Books of Moses.	בראשית	Geneſis		1	Geneſis	50	1533
	אלה שמות	Exodus		2	Exodus	40	1213
	ויקרא	Leviticus		3	Leviticus	27	859
	במדבר	Numbers		4	Numbers	36	1288
	הדברים	Deuteronomy		5	Deuteromy	34	959
Nebjim Reſhonim or former Prophets.	יהושע	Joſhua		6	Joſhua	24	658
	שופטים	Judges	ה	7	Judges	21	618
	שמואל א	1 Samuel	ע	8	Ruth	4	85
	שמואל ב	2 Samuel	ע	9	1 Samuel	31	811
	מלכים א	1 Kings	ם	10	2 Samuel	24	695
	מלכים ב	2 Kings	ם	11	1 Kings	22	817
	ישעיה	Iſaiah		12	2 Kings	25	719
	ירמיה	Jeremiah	ץ	13	1 Chronicles	29	942
Prophetical.	יחזקאל	Ezekiel.		14	2 Chronicles	39	822
Nebjim Acharonim or later Prophets	הושע	Hoſea	ד	15	Ezra	10	280
	יואל	Joel	ד	16	Nehemiah	13	406
	עמוס	Amos	ד	17	Eſther	10	167
	עבדיה	Obadiah	ד	18	Job	42	1070
	יונה	Jonah	ד	19	Pſalms	150	2527
	מיכה	Micah	ד	20	Proverbs	31	915
	נחום	Nahum	ד	21	Eccleſiaſtes	12	222
	חבקוק	Habakkuk	ד	22	Canticles	8	117
	צפניה	Zephaniah	ד	23	Iſaiah	66	1291
	חגי	Haggai	ד	24	Jeremiah	52	1364
	זכריה	Zechariah	ד	25	Lamentations	5	154
	מלאכי	Malachi	ד	26	Ezechiel	48	1273

Sephe

Sepher Ketubim or the *Hagiographa.*	דברי הימים א׳	1 *Chronicles*	☉	27 *Daniel*	12	357
	דברי הימים ב׳	2 *Chronicles*	☉	28 *Hosea*	14	197
	תהלים	*Psalms*		29 *Joel*	3	73
	משלי	*Proverbs*		30 *Amos*	9	146
	רות	*Ruth*	♄	31 *Obadiah*	1	21
	איוב	*Job*		32 *Jonah*	4	48
	קהלת	*Ecclesiastes*		33 *Micah*	7	105
	שיר השירים	*Canticles*		34 *Nahum*	3	47
	אסתר	*Esther*		35 *Habakkuk*	3	56
	עזרא	*Ezra*	♀	36 *Zephaniah*	3	53
	נחמיה	*Nehemiah*	♀	37 *Haggai*	2	38
	איכה	*Lamentations*	♀	38 *Zechariah*	14	211
	דניאל	*Daniel*		39 *Malachi*	4	55
Sum Canon.		Books 22		39 Cha. 929.	V. 23	212

An Explanation of the said Canon.

THe first Colume sheweth the distinct Classes.

The second the *Hebrew* Titles of the Books.

The third Colume distinguisheth those Books which the *Hebrews* are wont to conjoyn in one, from those which remain single, by the Characters affixed: Hence they reckon but Two and twenty Canonical Books in the *Old Testament*, agreeable to the number of the *Hebrew* Alphabet: For example, *Judges* and *Ruth* are noted with the Character of ♄ for one entire Book; the 1 & 2 of *Samuel* with ♃, and so of the rest in order.

The fourth and fifth Columes shew the number and order of the Canonical Books as they stand in our translated Bibles.

The sixth and seventh Columes give the numbers of the several Chapters and Verses contained in each Book.

A Table of the Paraschot *and* Haphtaroth, *that is, the great* Sections *of the* Law, *and* Lections *of the* Prophets *answering to the same, according to the* Hebrew Canon.

Sections of the Law.	Lections of the Prophets.
I. בְּרֵאשִׁית *Gen.* 1. 1.	*Isai* 42. *à V.* { 1 *Ital.* / 5 *Germ* } *ad* 19.
II. נֹחַ *Gen.* 6. 9.	*Isai* 54. *ad c.* 55. 5.
III. לֶךְ לְךָ *Gen.* 12. 1.	*Isai.* 49. { 27 *Germ.* / 25 *Ital.* } *ad* 51. 16
IIII. וַיֵּרָא *Gen.* 18. 1.	2 *Reg.* 4 *ad v.* 37. *al. ad* 24.
V. חַיֵּי שָׂרָה *Gen.* 23. 1.	1 *Reg.* 1. *ad* 31. *Ital.* 34.
VI. תּוֹלְדוֹת יִצְחָק *Gen.* 25. 19.	*Malac.* 1. *ad cap* 2. 7.
VII. וַיֵּצֵא *Gen.* 28. 10.	*Hos.* 14. 2. *ad finem.* / *Mic.* 7. 18. *ad v. ult.*
VIII. וַיִּשְׁלַח *Gen.* 32. 4.	*Hos.* 12. 13. *ad c.* 14. *ult Ger.* / *Obad.* 1. *ad finem*, *Hisp. & Ital.*
IX. וַיֵּשֶׁב יַעֲקֹב *Gen.* 37. 1.	*Amos* 2. 6. *ad cap.* 3. 8.
X. וַיְהִי מִקֵּץ *Gen.* 41. 1.	1 *Reg.* 3. 15. *ad cap.* 4 1.
XI. וַיִּגַּשׁ אֵלָיו *Gen.* 44. 18.	*Ezek.* 37. 15. *ad v. ult.*
XII. וַיְחִי יַעֲקֹב *Gen.* 47. 28.	1 *Reg.* 2. *ad vers.* 12.

XIII

XIII. וְאֵלֶּה שְׁמוֹת *Exod. cap. 1.* — *Iſai. 27. 6. (juxtà con. Germ) ad cap. 28. 13. deinde adjiciunt, v. 22. & 23. cap. 23. Secund. con. Hiſp. & Ital. Jere. 1. ad c. 2. v. 3.*

XIIII. וָאֵרָא *Exod. 6. 2.* — *Ez. 28. 25. ad c. 29. v. ult. Ital. à v. 24. incipiunt.*

XV. בֹּא אֶל פַּרְעֹה *Exod. 10. 1.* — *juxtà con. Ger. Jere. 46. 13. ad ult. Ital. Iſa. 18. ultimo ad c. 19 ult.*

XVI. וַיְהִי בְּשַׁלַּח *Exod. 13. 17.* — *Judg. 4. 4. ad cap. 5. ult.*

XVII. וַיִּשְׁמַע יִתְרוֹ *Exod. 18. 1.* — *Iſa. 6. ad finem, v. 6. cap. 7. deinde v. 6. c. 9. ad v. 7. ſed Hiſp. abſolvunt Haphtaram ad finem cap. 6.*

XVIII. וְאֵלֶּה מִשְׁפָּטִים *Exod. 21. 1.* — *Jere. 34. 8. ad finem, Germ. & Hiſp. adjiciunt, v. 26 c. 33. & abſolvunt ad v. 27. ſed Ital. abſque iſtis verſibus duobus pergunt ad cap. 35. 11.*

XIX. תְּרוּמָה *Exod. 25. 1.* — *1 Reg. 5. 12. ad cap 6. 13.*

XX. תְּצַוֶּה *Exod. 27. 20.* — *Ez. 43. 10. ad v. ult.*

XXI. כִּי תִשָּׂא *Exod. 30. 11.* — *Secund. conſ. Germ. 1 Reg. 18. ad v. 19. Secund. conſ. Hiſp. & Ital. 1 Reg. 18. 20. ad ver. 39.*

XXII. וַיַּקְהֵל *Exod.* 35. 1. — *Secund. conſ. Hiſp. & Ital.* 1 *Reg.* 7. 13. *ad v.* 26. *Secund. con. Germ.* 1 *Reg.* 7. 40. *ad v.* 50. *At ſecund. con. Hiſp. & Ital. Haphtara hæc uſque ad finem v.* 51. *pertinet ad Paraſch.*

XXIII. אֵלֶּה פְקוּדֵי *Exod.* 38. 21. — *Juxta conſ. Germ.* 1 *Reg.* 7. 51. *ad cap.* 8. 21.

XXIV. וַיִּקְרָא *Levit.* 1. 0. — *Iſai.* 43. 21. *ad c.* 44. 23.

XXV. צַו *Levit.* 6. 8. — *Jere.* 7. 21. *ad finem v.* 3. *c.* 8. *deinde v.* 23. *c.* 9. *ad finem v.* 24.

XXVI. שְׁמִינִי *Levit.* 9. 1. — 2 *Sam.* 6. *ad cap.* 7. 17.

XXVII. תַזְרִיעַ *Levit.* 12. 1. — 2 *Reg.* 4. 42. *ad cap.* 5. 19.

XXVIII. מְצֹרָע *Levit.* 14. 1. — 2 *Reg.* 7. 3. *ad ult. Ital. incipiant ab initio capitis, fine verò tranſilientes dicunt, v.* 13. *c.* 23.

XXIX. אַחֲרֵי מוֹת *Levit.* 16. 1. — *Ez.* 22. *ad ver* 16.

XXX. קְדֹשִׁים *Levit.* 19. 1. — *Secund. con. Germ. Amos* 7. *ad v ult. ſecund. con. Hiſp. & Ital. Ez.* 20 2. *ad v.*

XXXI. אֱמֹר *Levit.* 21. 1. — *Ez.* 44. 15. *ad v. ult.*

XXXII. בְּהַר *Levit.* 25. 1. — *Juxtà conſ. Germ. & Hiſp. Jere.* 22. 6. *ad v.* 27.

XXXII

XXXIII. בְּחֻקֹּתַי *Levit.* 26. 3. — *Jere.* 16, 19 *ad c.* 17. 14. *sed hæc Haph. juxtà con. Ital. pertinet ad Paraſch. hujus vero Paraſch. Haph. eſt Ez.* 34. *ad v.* 15.

XXXIV. בְּמִדְבַּר *Num.* 1. 0. — *Hoſ.* 10. *ad cap.* 2. 20.

XXXV. נָשֹׂא *Num.* 4. 21. — *Jud.* 13. 2. *ad v.* 25.

XXXVI. בְּהַעֲלֹתְךָ *Num.* 8. 1. — *Zech.* 2. 4. *ad c.* 4. 7.

XXXVII. שְׁלַח לְךָ *Num.* 13. 2. — *Joſh.* 2. *ad v.* 24.

XXXVIII. קֹרַח *Num.* 16. 1, 1 *Sam.* 11. 14. *ad c.* 12. 22.

XXXIX. חֻקַּת הַתּוֹרָה *Num.* 19. 1, — *Jud.* 11. *ad v.* 33.

XL. בָּלָק *Num.* 22. 2. — *Mic.* 5. 6. *ad c.* 6. 8. *Ital. incip. à v.* 4. *cap.* 5.

XLI. פִּינְחָס *Num.* 25. 10. — 1 *Reg.* 18. 46. *ad c.* 19. 21.

XLII. מַטּוֹת *Num.* 30. 2. — *Juxtà con. Ital. Joſh.* 13. 15. *ad v.* 33. *juxtà con. Germ. & Hiſp. Jere.* 1, *ad c.* 2. 3. *quando conjungunt Paraſch. cum Paraſch. legunt Jere.* 1. *ad Paraſch. & legunt Jere.* 2. 4.

XLIII. אֵלֶּה מַסְעֵי *Num.* 30. 1. — *Juxtà con. Ital. Joſ.* 19. 51. *ad c.* 21. 3. *Germ. & Hiſp. Jere.* 2. 4. *ad v.* 28. *Hinc tranſilientes Germ. adjiciunt v.* 4. *c* 3. *Hiſp. v.* 1. *&* 2. *cap.* 4.

XLIV. הַדְּבָרִים *Deut.* 1. 0. — *Iſa.* 1. *ad ver.* 27.

XLV.

XLV. וָאֶתְחַנַּן *Deut.* 3.23 *Isa.*40. *ad vers.*26.

XLVI. עֵקֶב *Deut.*7 12. *Isa.* 49. 14. *ad cap.*51. 3.

XLVII. רְאֵה *Deut.*11. 26. *Jere.* 54. 11. *ad cap.* 55. 5.

XLVIII. שֹׁפְטִים *Deut.* 16. 18. *Juxtà con. Ital.* 1 *Sam.* 8. *v.ult. al. Isa.*51.12. *ad* 52. 12.

XLIX. כִּי תֵצֵא *Deut.* 21. 10. *Juxtà con. Ital. Jos.* 13. 15 *ad vers.*33. *juxtà con. Ger & Hisp. Isa.*54. *ad v.* 10.

L. בִּיחָבוֹא *Deut.* 26. 1. *Juxtà con. Ital. Jos.*8. 30. *cap* 9. 27. *juxtà con. Ger Isa.*60. *ad vers.*22.

LI. אַתֶּם נִצָּבִים *Deut.* 29. 10. *Isa.*61.10. *ad cap.*63. 9. *juxt con. Ital. Jos.*24. *ad ver.*1

LII. וַיֵּלֶךְ *Deut.* 31. 1. *Juxtà con. Ital. & Ger. Is* 55. 6. *ad c.* 56. 8. *juxt con. Hisp Hos.*14. 2. *ad nem deinde adjicinnt, Mi* 7. 18 *ad vers. ult.*

LIII. הַאֲזִינוּ *Deut.*32.1. *Juxtà con. Germ. Hos.* 14. *ad finem deinde adjicin Joel* 2. 15 *ad v. ult. juxt con. Hisp.* 2 *Sam.* 22. *ver. ult. juxtà con. Ita Ez.*17.22. *ad c.* 18. *ult.*

LIV וְזֹאת הַבְּרָכָה *Deut* 33. 1. *Nulla assign. Haph. huic P rasch. sed Haph. festi leti legis est. Jos.*1. *ad ver. ul*

Of the Paraſchah, or great Section of the Law.

THe *Paraſchah*, (ſingularly) is a great Section in the *Pentateuch* or Five Books of the *Moſaical Law*, which was wont to be read in the Synagogue with the *Jews*, every *Sabbath* (ſometimes diſtinguiſhed by *Seder* and *Sidra*) the firſt conſtitution whereof, are by many Authors attributed to *Moſes*, but more generally to *Ezra* the Scribe, (who was very diligent in the order of the ſacred Scriptures;) however the cuſtom of reading theſe Sections publickly in the Synagogue every *Sabbath*, appears to have been continued in the time of our Saviour Chriſt, and the Apoſtles, as we may read in *Acts* 15. 21: Moſes *of old time hath in every City, them that preach him, ſeeing he is read in the Synagogues every Sabbath day.*

Of theſe Sections, there are numbred Fifty four, in the whole Law, which to reduce to the Fifty two Sabbaths in the year, the *Hebrews* and *Jews*, are wont to joyn two of the ſhorteſt together in a Lection, that ſo they may read the ſeveral Books containing the whole Law throughout in a year.

Alſo the *Paraſchah* is diſtinguiſhed (according to the *Hebrews*) by פתוחה *aperta*, and סתומה, *clauſa*; whereof the former beginneth at

at the beginning of a Line, and is noted in the original Text, with three *majuſcula* or capital פ thus פפפ. The other beginneth in the middle of a line, and is diſtinguiſhed by three *majuſcula* or capital ם after this manner ממם.

Of the Haphtarah, or Lection of the Prophets.

THe *Haphtarah* (ſingularly) is a Prophetical Lection, anſwerable to the *Moſaical* Section, which was wont to be read by the Judaical Prieſts in their Synagogues every Sabbath with the Sections of the Law; after which, ſuch as were learned were licenſed by the Rulers of the Synagogue to ſpeak and expound, as we may read in *Acts* 13. 15. The conſtitution and diviſion of theſe are conceived to have been made in the time of *Antiochus Epiphanes*, that the Prophetical Lections, might in all reſpects correſpond with the *Moſaical* Sections, both in the ſence of the Text, and alſo in ſome memorable Symbole; according to which, it is obſervable in the original, that the firſt *Moſaical* Section of the Law, beginning at בראשית *Geneſ.* 1. 1. is anſwered in the Prophetical Lection beginning at נחמו נחמו *Eſai.* 42. 5. (according to the *German* and *Spaniſh* Editions) where the Hiſtory of the Creation related by *Moſes*, is recited by the Prophet, and continued to the Eleventh Verſe of the Twenty third Chapter

Chapter with the *Hebrews*; The Diviſions and Analogies of the reſt do follow in order according to the precedent Table, to which I refer the Reader for ſatisfaction.

The minor or leſſer Sections do properly containe and diſtinguiſh the ſeveral { *Chapters* and *Verſes*

Under which are comprehended the Maſoretical Doctrines of the { *Words*, *Letters*, *Punets* & *Accents* } *according to the* Hebrew *Text.*

Firſt touching the *Chapters* and *Verſes*; the ſame being but as ſo many Members or Subordinate parts of the whole and entire Books wherein they are contained; it will here be neceſſary (for conveniencie and brevity ſake) to treat of them conjunctly together, in which order I have endeavored to obſerve a due diſtinction of each, throughout all the Books comprehended in both Volumes of the Sacred Scriptures, reſpectively under their ſeveral Titles, according to the order and method following, *viz.*

The Denominations, Authors, Times, (of writing) Contents and Diſtributions of all the Canonical Books, Chapters and Verſes of the Old Teſtament, under their diſtinct Claſſes.

Of

Of the first Book in the Pentateuch.

1. *Geneſis* is termed by the Hebrews בראשית *Bereſchith* (that is, *in principio*, or in the beginning) from the first word of the Book; but this title as it ſtands præfixed in the Apographs or tranſlated Bibles, hath its proper denomination from the Septuagint or Greek Verſion Γένεσις, the generation of creatures; whence it is Emphatically termed *Liber ſacrarum originum*, the book of the originals of Holy things: The Author of this Book was *Moſes* (the Son of *Amram* and *Jochabed* of the Houſe of *Levi*, born in the year of the World 2373) (who was the firſt Pen-man of the ſacred Text) notwithſtanding ſome (by conjectural authority) have aſcribed the ſame to *Iſaiah* the Prophet As touching the time of writing this book, although we find no particular mention thereof made in the Scriptures; yet the ſame by a general conſent of Theologers is conceived to have been compoſed and written by *Moſes* after the deliverance of the Iſraelites from the perſecutions of *Pharaoh*, about 2400 years after the Creation: It containeth a Canonical Hiſtory of the great and little World, of the beginning of the Church, and of the adminiſtration and government thereof, for the ſpace of 2368 years; namely, from the Creation of the World to the death of *Joſeph*; It conſiſteth of 50. Chapters,

ters, and 1533. Verſes, comprehended under 7. general heads, *viz.*

1. The Hiſtory of the Creation.	From Chapt.	1. to Chapt. 3.
2. The Hiſtory of *Adam.*		3. to Chapt. 6.
3. The Hiſtory of *Noah.*		6. to Chap. 12.
4. The Hiſtory of *Abraham.*		12. to Cha. 25.
5. The Hiſtory of *Iſaac.*		25. to Cha. 28.
6. The Hiſtory of *Iacob.*		28. to Cha. 37.
7. The Hiſtory of *Ioſeph.*		37. to the end.

Of the ſecond Book in the Pentateuch.

2. EXodus, is termed by the Hebrews שְׁמוֹת *Shemoth* (which with the article אֵלֶּה preceding it, is rendred by the Latines *hæc nomina*, theſe names) from the firſt words of the Book, declaring the names of the family of *Iacob*, which were brought in to *Ægypt*; but this title præfixed in the *Apographs*, hath its reception from the Greek *Septuagint*, Ἔξοδος [a going out] *viz.* of the Children of Iſrael out of the Land of *Ægypt*: whence it is Emphatically termed *Schola crucis & lucis*, the School of the croſs, and of light; of the firſt, becauſe it ſheweth how the Iſraelites were oppreſſed by *Pharaoh*; of the ſecond, becauſe God in their deliverance, inſtructed them in the light of underſtanding his Divine will by the knowledge of his Commandments; This Book was alſo compoſed and written by *Moſes* in the deſert, in ſucceſſion to the former; the one being an hiſtorical relation

of the primitive times before the birth of *Moſes*, the other of his birth and life, wherein he hath deſcribed from his own obſervation the wonderful providence and order of God, in performing his promiſe to *Abraham* and his ſeed predicted in *Gen.* 15. 14. It containeth a Canonical Hiſtory of the merciful deliverance of the Iſraelites, of their going out of the Land of *Ægypt*, of the promulgation of the Law, and of the Tabernacle; which Hiſtory is continued for the ſpace of 142. years, (to wit) from the death of *Joſeph*, until the building of the Tabernacle. Conſiſting of 40. Chapters, and 1213. Verſes comprehended under 5. general heads, *viz.*

1. The preſſure of the Iſraelites in *Ægypt*.	From Chapt.	1. to Chap.
2. The birth, education and vocation of *Moſes*.		2. to Chap.
3. The ten actions of *Moſes* with *Pharaoh*.		5. to Chap.
4. The preparation, to future Laws.		12. to Cha.
5. The Legiſlation of the Laws, *Moral.*		20. to Cha.
Iudaical.		21 to Cha.
Ceremonial.		24. to the e

Of the third Book in the Pentateuch.

3. LEviticus, is termed by the Hebrew וַיִּקְרָא *Vaijcra* (rendred by the Latin *& vocavit*, & the Lord called *Moſes*, &c.) from the firſt words of the Book; but this title is pr fixe

fixed according to the ſubject matter of the Book, and is retained from the Greek Septuagint λευϊτικὸν, pertaining to the Prieſt-hood, becauſe it treateth, principally of the *Levites*, and of ſuch things as pertain to their office, whence it is emphatically termed *Pictura ſacerdotii Chriſti*, a Picture or type of the ſacerdotal office, or Prieſt-hood of Chriſt. This Book was alſo compoſed & written by *Moſes* in the deſert, in ſucceſſion to the former; containing a Canonical Hiſtory or recitation of the Levitical or Ceremonial Law, under an Hieroglyphical type of the Prieſt-hood of the Meſſiah; which Hiſtory is continued but for the ſpace of one moneth; namely the firſt moneth in the ſecond year after the Children of Iſraels departure out of the Land of *Ægypt*, (indifferently termed by the Hebrews) *Niſan* or *Abib*, agreeing with our *March*, and *April*, falling ſometimes in both, about 2414. years after the Creation of the World; It conſiſteth of 27. Chapters, and 859. Verſes. Comprehended under 7 general heads, *viz.*

1. Of the Laws of ſacrifices.	From Chapr.	1. to Chapt. 8.
2. An hiſtorical narration of affairs.		8. to Chapt. 11.
3. Of Ceremonial and other Laws.		11. to Chap. 26.
4. Of the ſanction or holineſs of Laws, in promiſes & comminations.		26 to Chapt. 27.
5 Of the addition of ſeveral Laws.		27. to the end.

Of the fourth Book in the Pentateuch.

4. NUmbers, is termed by the Hebrews וַיְדַבֵּר *Vaie dabber*, (renderd by the Latines *alloquutus*, the Lord ſpake again unto *Moſes*, &c.) from the firſt word of the Book (or otherwiſe בַּמִּדְבָּר *in deſerto*, in the wilderneſs, near to Mount *Sinai*) but this title as it ſtands prefixed in our Tranſlations, is analogically given from the Greek *Septuag.* Ἀριθμοί *Numbers*; ſo called, becauſe it begins with a declaration of numbring the people and places. This Book is emphatically termed *Speculum politiæ*, a repreſent or view of the politicks, wherein the Iſraelites were marvelouſly preſerved from the conſpiracy of their cruel enemies; It was alſo written by *Moſes*, in ſucceſſion to the former; and containeth a Canonical Hiſtory in three parts; *viz.* 1. Of the preparation of the Iſraelites for their journey 2*ly*. Of their departure and progreſs. 3*ly*. Of their inheriting the Land of *Canaan*; which Hiſtory is continued from the firſt day of the ſecond moneth, called אִיָּר *Iiar* (containing part of *April*, and part of *May*) in the ſecond year after the Iſraelites departure out of *Ægypt*, during the ſpace of 38. years; It conſiſteth of 36. Chapters, and 1288. Verſes; comprehended under 5. general heads, *viz.*

1. O

		From Chapt.	
1.	Of the numbring of the Iſraelites, and their readineſs to warfare.		1. to Chapt. 2.
2.	Of ſeveral Laws given to the people.		2. to Cha. 11.
3.	Of their 8. ſeveral murmurings.		11. to Cha. 22.
4.	Of the Hiſtory of *Bileam.*		22. to Cha. 25.
5.	Of the preparation of the people to inherit the Land of *Canaan.*		25. to the end.

Of the fifth Book in the Pentateuch.

5. DEuteronomy, is termed by the Hebrews דְּבָרִים *Haddebarim*, (which the Latins render *iſta verba*, theſe be the words, &c.) from the firſt words of the book; but this title as it ſtands præfixed in our Tranſlations, is retained from the Greeks Δευτερονόμιον from δεύτερος & νόμος, the ſecond Law; it being a repetition and præfiguration of the Evangelical Law, wherein the former Law that was given in Mount *Horeb* (otherwiſe called Mount *Sinai*) fourty years before to many which are ſince dead, is repeated by *Moſes* as if it were a new Law to thoſe then living in later times; whence it is ſometimes emphatically termed *Commentarius ad Legem*, a Commentary on the Law, or expoſition of the ten Commandments; This Book was alſo written by *Moſes* (in ſucceſſion to the former) all ſaving the laſt Chapter, wherein his

death is mentioned, (which according to the Chronology of the Scriptures, was in the year of the World, 2493.) after he had lived 120 years; the later part of this Chapter, is thought by many to have been written by *Ezra* the Scribe, who was contemporary with the Prophet *Malachy*: but the same seems probably to have been written by *Ioshua*, a Minister and Servant of *Moses* in preparation to the succeeding History or Book of *Ioshua*, the beginning of the one having so great a dependancy on the other. It containeth a Canonical History or Commentary on the Law, divided into three principal parts, *viz.* 1. A preparation of the people 2. A repetition and exposition of the Law. 3. Confirmation by various signs, and after various manners of teaching and fulfilling the same which History is continued for the space of two moneths (*viz.* the two last moneths in the year namely, שְׁבָט & אֲדָר *Shebat*, and *Adar*, agreeing with our *January* and *February*) It consists of 34. Chapters, and 959 Verses, Comprehended under 8. general heads, *viz.*

From Chapt.

1. A repetition of the affairs of the Israelites. — 1. to Chapt.
2. An exhortation to their observance of the Law. — 4. to Chapt.
3. A repetition or rehearsal of the Law. — 5. to Chapt.
4. A declaration or exposition of the Law. — 6. to Chapt.

5. Dir

5. Divers exhortations, promises and narrations	From Chapt.	8. to Chap. 13.
6. Of several and distinct Laws.		13. to Ch. 27.
7. Several actions of *Moses*, towards the people.		27, to Ch. 34.
8. A Narrative of the death of *Moses*.		34. to the end.

Of the first Book in the Triteuch.

6. *Joshua*, termed by the Hebrews יְהוֹשֻׁעַ *Joschua*, receives its appellation from the name of the Author that writ it (who was a Minister or Servant of *Moses*) sometimes called יְהוֹשֻׁעַ בִּן נוּן *Joshua* the son of *Nun* (as in *Numb.* 13. 17.) hence the Greeks have Ἰησοῦς ναυὴ. This Book is emphatically termed *Speculum veritatis Dei*, a Spectacle or mirrour of the truth of God, treating more especially of the sacred polemicks, or holy warfare, under 3. general heads, *viz.* 1. Of the entrance of the people into the Land of *Canaan*. 2. Of the division of the Land. 3. Of the government of the people. The whole Book is generally agreed to have been written by *Joshua* about 2510 years after the Creation of the World, (all except some part of the last Chapter, wherein mention is made of his death, after he had lived 100. years, which is supposed to have been written by *Samuel*, the son of *Elkanah*:) It containeth a Canonical History, or mystical representation of Christ the true *Joshua*, conducting us into æternal fœlicity, signifyed

unto us by the Land of *Canaan*; which Hiſtory is continued for about the ſpace of 23. years; namely, from the death of *Moſes*, which was in the year of the World 2493. untill the death of *Joſhua*, 2517. This Book conſiſteth of 24. Chapters, and 658. Verſes, reduced into 6. ſubordinate parts, *viz.*

1. Of the ordination of the people.	From Chapt.	1. to Chapt. 2.
2. Of the exploration of the accepted Land.		2. to Chapt. 3.
3. Of paſſing over the river Jordan.		3. to Chapt. 4.
4. Of poſſeſſing *Canaan* by force of arms.		4. to Chapt. 13.
5. Of dividing the Land among the Tribes.		13. to Chapt. 22.
6. Of what happend after the diviſion.		22. to the end.

Of the ſecond Book in the Triteuch.

7. JUdges, is termed by the Hebrews שופטים *Sophetim*, but according to the Greek κριται, having its appellation from the government of the Iſraelites, under the twelve Captains that ſucceeded *Joſhua*, called *Judges* (or deliverers of the people, according to the phraſe of the Scripture) whence this Book is emphatically termed *Speculum Magiſtratus heroici*, a declaration of the heroical government for the Captain

Captains or Rulers of Iſrael after the time of *Joſhua*, untill the raign of *Saul*, (who was the firſt King of Iſrael) were indifferently called *Hero's* or *Judges*; The Author of this Book is not certainly known, but it is generally ſuppoſed to have been written by ſome of the Prophets; many do aſcribe the ſame to *Samuel*, who indeed did only collect and compile the ſame, and that about the year of the World, 2840. It containeth a Canonical Hiſtory of the corrupt and ruinous ſtate of the Church, continued for the ſpace of 285. years, to wit, from *Athmiel* the Judge, unto the time of *Eli* the Prieſt; or rather for 300. years, that is to ſay, from the death of *Joſhua*, to the Prieſt-hood of *Eli*: Conſiſting of 21. Chapters, and 618. Verſes, comprehended under 3. general heads, *viz.*

1. Of the tranſgreſſions of the people.		From Chapt.	1. to Ch. 2.
2. The reprehenſion of their tranſgreſſions.			2. to Ch. 3.
3. Of the 7. preſſures & ſervitudes of the people, whereof the	first, ſecond, and third is,		3. to Ch. 4.
	the fourth is,		4. to Ch. 6.
	the fifth is,		6. to Cha. 10.
	the ſixth is,		10. to C. 13
	the ſeventh is,		13. to the end.

Of the third Book in the Triteuch.

8. RUth, termed by the Hebrews רות receiveth it's denomination or title from the

the perſon principally ſpoken of in this Hiſtory, whence by the Greeks it is alſo called Ρὺθ. This Book is emphatically termed *Speculum providentiæ Dei*, a declaration of the Providence of God. The Author wherof is uncertainly known but the ſame is generally aſcribed to *Samuel* who having compiled the precedent Book of the *Judges*, added this as a concluſive part to the ſaid Book; about 2843. years after the Creation of the World. It containeth a Canonical Hiſtory of the marriage and poſterity of *Ruth*, wherein the ſtate of the Church is figuratively ſet forth, and how Chriſt (who according to the fleſh ought to come of *David*,) proceeded of *Ruth*, although ſhe was a Moabiteſs, and a ſtranger from the people of God; thereby intimating to us that the Gentiles ſhould be ſanctified by him, and joyned with his people, as the ſervants of one maſter. This Book conſiſteth of 4 Chapters, and 85. Verſes, comprehended under 3. general heads, *viz.*

1. Of the piety of *Ruth*,	From Chapt.	1.	to chapt.
2. Of the marriage of *Ruth*,		3.	to verſ.
3. Of the poſterity of *Ruth*,		13.	to the end

Of the firſt Book in the Octateuch.

9. I *Samuel* is termed by the Hebrews שְׁמוּאֵל אֶ which appellation or title is here taken from the Author of the Book; by

from the Greeks it is called Βασιλειῶν α', as it is the Firſt of the Kings in the Canon of the Greek Church which the Latines alſo obſerve in reference to the two ſucceeding Books of the *Kings*, and alſo in oppoſition to that of *Judges*; the one ſetting forth the Hiſtory of the *Iſraelites* under the government of the *Judges*, the other of the *Kings*: whence the ſame is emphatically termed *Speculum fatalis converſionis rei-publicæ*, a deſcription or declaration of the fatal converſion of the Commonwealth, which the Iſraelites changed into a Kingdom, under the tyrannical government of *Saul*, as was foretold, in *Deut.* 17. 14. Although this Hiſtory be generally aſcribed to *Samuel*, the ſon of *Elkanah* the Levite, (ſo named by his mother *Hannah*, becauſe ſhe asked him of the Lord) yet he writ but part of it; namely, to the 25 *th.* Chapter, wherein mention is made of his death; the remainder of it was continued by *Nathan* and *Gad*, (or rather (from good authority) aſwell the remainder of this, and alſo the ſecond of *Samuel* was written by *David.*) This firſt Book containeth a Canonical Hiſtory for the ſpace of 80 years; whereof 40. years were under *Eli*, and 40. years under *Samuel*, and *Saul* the King: It conſiſteth of 31. Chapters, and 811. Verſes, comprehended under 3. general heads, beſides the *Adjections* as following.

		From chapt.	to chap.
1. A narration of the ſtate of things under *Eli*.		1.	4.
2. A commemoration of the ſtate of things under *Samuel* the Prieſt.		4.	10.
3. Of the creation of *Saul* the King.		10.	10. to ch. 16.
Adject.	A narration of the calling of *David*.	16.	16. to chap. 17.
	Of the magnifical victory of *David*.	17.	17. to chap. 18.
	Of his exile and various perſecutions.	18.	18 to the end.

Of the ſecond Book in the Octateuch.

10. II S *Amuel*, termed by the Hebrews שְׁמוּאֵל ב, which appellation is given from the firſt Book or precedent part of this Hiſtory, wherein *Samuel* is frequently mentioned as the principal ſubject; and herein the propheſies formerly declared, touching the eſtabliſhment of the Kingdom of Iſrael upon the perſon and family of *David* was fully accompliſhed; whence according to the Canon of the Greek Church, this Book is called Βασιλειων β' the ſecond of the Kings. Which from the ſubject matter thereof, is emphatically termed *Speculum pii Regis*, a deſcription of a pious King; and though according to the Original it be continued under the title of the ſecond Book of *Samuel*, yet was not *Samuel* the Author of it, the ſame being not writ. en until after his death, but ſome do aſcribe it to *Nathan* the Prophet

and *Gad* the *Seer*, and others more generally to *David*. As the first Book containeth a Canonical History under the government of *Samuel* and *Saul*; So this second Book declareth the noble acts of *David*, (after the death of *Saul*) in augmenting his Kingdom, and subduing his enemies; wherein the raign of Christ Jesus (the descendant of *David* according to the flesh) is typically represented that he being the King of Kings should augment his Church, and give her victory against all her enemies, both spirituall and temporal; The History contained in this Book is continued for the space of 40. years; namely, from the death of *Saul*, to the end of *Davids* Kingdom: Consisting of 24 Chapters, comprehended under 4. general heads, *viz.*

1.	Of *David's* promotion to the Kingdom.	From chapt.	1. to chapt. 5.
2.	Of his laudable government.		5. to chapt. 11.
3.	Of his culpable government.		11. to chapt. 12
4.	Of *David's* confession, his punishment from God, his preparation to death, and a declaration of his death.		12. to the end.

Of the third Book in the Octateuch.

11. 1 KINGS, is termed by the Hebrews מלכים א *Melachimi*, from the subject matter of the Book: but the same according

ding to the Canon of the Greeks, is term
Βασιλειῶν γ', the third Book of the *Kings*,
cauſe it relates to the acts of the *Kings*, whenc
is emphatically termed *Speculum politices*, a
ſcription of policy in Kingly government: I
conceived to have been written by ſeveral of
Prophets, and to have been collected and dig
ed by the Prieſts, who had the cuſtody of
Books and Acts of the Kings of *Iſrael* & *Ju*
ſome do aſcribe the writing both of this,
the ſucceeding Book of the *Kings* to *Ezra*
Jeremiah. This Book containeth a Canonical
ſtory of the affairs of the 5. Kings of *Iudah*, na
ly, *Salomon*, *Rhehaboam*, *Abijah*, *Aſa* & *Iehoſap*
and alſo of the 8. Kings of *Iſrael*; namely, *I*
boam, *Nadab*, *Baaſha*, *Elah*, *Zimri*, *Thi*
Homri and *Ahab*; which Hiſtory is contin
for the ſpace of 118. years, from the deat
David, *Salomon*, and the reſt of the Kings, u
the death of *Ahab*; wherein it is obſerva
that when the Kingdome was divided u
Rhehaboam and *Ieroboam*, *Iudah* and *Benja*
adhered to *Rhehaboam*, whence the ſame was
led the Kingdom of *Iudah*, which conſiſted
merly of one people, the King having his thr
at *Ieruſalem*; but the ten Tribes held w
Ieroboam, under whoſe government was
Kingdome of Iſrael; this King had his thron
Samaria, after the ſame was built by *Amri*
father of *Ahab*; And for that Chriſt (accord
to the fleſh) ſhould deſcend of the ſtock of *I*

vid; therefore the genealogie of the Kings of *Iudah* is here deſcribed from *Salomon*, the ſon of *David*, to *Ieboram* the ſon of *Iehoſaphat*, who raigned over *Iudah* in *Ieruſalem*, as *Ahab* did over *Iſrael* in *Samaria*. This Book doth conſiſt of 22. Chapters, and 817. Verſes, comprehended under 4. general heads, *viz.*

1. The flouriſhing of the Kingdom of *David* under *Salomon* his ſon.	From chapt.	1. to chapt. 11.
2. The decrement or decay of the Kingdom.		11. to chapt. 15.
3. The ſtate of the two Kingdoms of *Iſrael* and *Iudah* conjunctly.		15. to chapt. 16.
4. The ſtate of the Kingdome of *Iſrael* apart.		16. to the end.

Of the fourth Book in the Octateuch.

12. II KINGS, is termed by the Hebrews מְלָכִים ב *Melachim* 2. which title is alſo given from the ſubject matter of this Book; but the ſame according to the Canon of the Greeks is diſtinguiſhed by Βασιλειῶν δ' the 4th. of the Kings, relating principally to the Acts of the Kings of *Iudah* and *Iſrael*; hence it is alſo emphatically termed *Speculum politices*, a deſcription of policy, in reference to the ſubject matter whereof it treats. This Book is generally aſcribed to *Ieremiah* as the Author, who (together with *Eſdras* the Scribe) collected and digeſted thoſe

thoſe ſeveral acts and things, comprehended i
this volume which he had formerly propheſied
It containeth a Canonial Hiſtory, or declaratio
of the reſt of the twelve Kings of *Iſrael*, and
the ſixteen Kings of *Iudah*, and alſo of the d
ſtruction of both Kingdoms. Which Hiſtor
continued for the ſpace of 320. years, *viz.*
the Kings of *Iſrael*, from the death of *Ahab* un
Hoſea the laſt King, who was taken captive
the King of *Aſſyria*: Of the Kings of *Iud*
from the raign of *Ieboram* ſon of *Iehoſaphat*, un
Mattaniah (Uncle to *Nabuchadnezzar* the Ki
of *Babel*,) whoſe name was afterward chang
to *Zedechiah*, (as in the text) who for contem
ing the ſacred admonitions, declared by the ho
Prophets, (among other puniſhments brou
upon the Land,) ſaw his Children ſlain bef
his face, and afterward had his own eyes p
out, was bound in chains and carried captive
Babel: This later Hiſtory conſiſts of 25 Ch
ters, and 719 Verſes, comprehended un
3. general heads, *viz.*

1.	Of the ſtate of the Kingdom of *Iſrael*, ſingularly under 5. Kings	From chapt.	1. to chap
2.	A Narration of the Kings of *Iſrael*, and of *Judah* conjunctly.		4. to cha
3.	Of the Kingdom of *Judah* apart.		14. to the

Of the fifth Book of the Octateuch.

3. 1 *Chronicles*, is termed by the Hebrews דִּבְרֵי הַיָּמִים א *Debrei Hajamim* 1. (that is, *verba dierum*, words of dayes) as taken out of the diary or day-book of the Kings, wherein their actions are particularly recorded; but by the Greeks it is called Παραλειπομένων ά, that is, the first Book of Prætermissions, because therein is a summarily explanation of several things, either wholly ommitted, or not fully received in the precedent histories: But the title of this Book as it is præfixed in the vulgar Translations, is derived from the Greek word χρονικὰ, signifying Chronicles or Annals, briefly setting forth the histories from *Adam*, to the return out of the captivity in *Babylon*, (which are not those books of *Chronicles*, so often mentioned in the books of the Kings of *Iudah* and *Israel*, where was set forth at large the story of both the kingdoms, and afterward perished in the captivity, but only an abridgment of the same,) emphatically termed *Speculum providentiæ Dei*, a graphical description of the providence of God; namely, in the multiplication and conservation of mankind; which is generally thought to have been written or collected by *Ezra*, after the return from *Babylon*; It containeth a Canonical History or brief rehearsal of the Children of *Adam* unto *Abraham*, *Isaac*, *Iacob*, and the

12. Patriarchs, chiefly of *Judah*, and of the raig of *David*; which History is continued fo 2985. years, *viz.* from the Creation of t World to the Kingdome of *Salomon*; and co sisteth of 29. Chapters, and 942. Verses, co prehended under 3. general heads, *viz.*

1. A recitation of various genealogies.	From chap.	1. to chapt
2. Of the death of *Saul*, and end of his raign		10. to chap
3. Of the raign of King *David*.		11. to the

Of the sixth Book in the Octateuch.

14. II *Chronicles*, is termed by the brews דִּבְרֵי הַיָּמִים *D Hajamim* 2. (for the reasons aforesaid) b the Greeks it is also distinguished by Παρ παιδῶν β' (that is) the second Book of Prete sions in succession to the former; and retai the title of the 2 *Chronicles*, according t vulgar translations; from the subject m whereof it is emphatically termed *Speculu litiæ*, a view of policies or Governments: Author of this Book is not certainly kno some do ascribe it to *Jeremiah* the Prophet, it is more generally conceiv'd to have bin ten or collected by *Ezra*, after the return *Babylon*, as was the other before, both formerly conjoyned in one Book, accordi the Canon of the Hebrews; This later par

it is now diſtinguiſhed) containeth a Canonical Hiſtory of ſeveral things, which in effect are briefly comprehended in the two former Books of the Kings; as namely, of the deſtruction of the Iſraelitical people, from the beginning of the Kingdom of *Salomon* to the carrying away into, and the return out of the captivity of *Babylon*; wherein there are 3. things eſpecially to be obſerved, *viz.* 1. How Gods wrath and judgments threatned and prepared againſt the ungodly people, were removed and withdrawn by the devout prayers of Godly Kings. 2. How God was offended with thoſe which feared him and profeſſed his Religion, for their joyning in amity with the wicked. 3. How the Godly Rulers gave credence and promotion to the Holy Prophets, and contrary-wiſe the wicked depoſed them, and ſet up Idolatry; hence this Book is accompted as an introductory to the Prophets, and doth cloſe up an Hiſtory of 3578. years, and 6. moneths, comprehending the ſtate of things, from the beginning of the World to the ſecond building of *Ieruſalem*, in the 32 year of *Darius*. This Book conſiſteth of 36 Chapters, & 822. Verſ. reduced into 3. general heads, *viz.*

1. How the Kingdom of *Judah* began under *Salomon*.	From chapt.	1. to chapt. 10.
2. How the ſame Kingdome ſhould be deſtroyed by the death of *Salomon*.		10. to chapt. 25.
3. How the Kingdome was almoſt ruin'd.		25. to the end.

Note,

Note, *that according to the order of the vulgar Bible, which was tranſlated out of the Greek, and now in uſe with us, the Prayer of Manaſſes King of the Jews, is (as here inſerted) in the interſpace between the Book preceding and the next following: Which Prayer is not found in the Original, (namely in the Hebrew Manuſcript,) but only in the Greek Copy.*

Of the ſeventh Book in the Octateuch.

15. *Ezra*, is termed by the Hebrews עזרא ſignifying (*an helper*) which title is prefixed and retained from the Author of the Book namely from *Ezra*, (ſon of *Serajah*, of the houſe of *Aaron* the chief Prieſt,) which the Greeks render Ἔσδρας, whence this Book is vulgarly called from the name of the Author *Eſdras* who (as the Text ſayes, *Ezra*. 7. 6.) was Prieſt and Scribe of the Law, a great favorite of *Artahſhaſhte* King of *Perſia*: This Book was written by *Ezra* about 3563 years after the Creation; From the ſubject matter whereof, it is emphatically termed *Speculum providentiæ Dei & reformationis Eccleſiæ*, a deſcription of the providence of God, and of the reformation of the Church; containing a Canonical Hiſtory of the return from the captivity of *Babylon*, the names and numbers of the people, and alſo of the inſtauratio

inſtauration of the City; It conſiſteth of 16. Chapters, and 280. Verſes, compreheuded under 3. general heads, *viz.*

1. Of the return of the people from the captivity with *Zerubbabel* the chief Captain.	From chapt.	1. to chapt. 4.
2. Of the re-edification of the Temple, after many interruptions and hinderances.		4. to chapt. 7.
3. Of the Reformation by *Ezra*.		7. to the end.

To the 7th. Book in the Octateuch is added.

16. NEhemiah, is termed by the Hebrews נְחֶמְיָה (ſignifying *a comfort from God*) which appellation is alſo præfixed and retained from the Author of the Book, namely from *Nehemiah* (the ſon of *Hachaliah*) whence it is called by the Greeks Νεεμίας, but according to the Latine Tranſlation, *the ſecond Book of Ezra*, not that the ſame was written by *Ezra*, but by *Nehemiah*, about 3570. years after the Creation; but it is ſo termed, becauſe the Hiſtory which was begun by *Ezra* in the former Book, is here by *Nehemiah* continued in this; according to which it is emphatically termed *Speculum reformationis Eccleſiæ*, a deſcription of the reformation of the Church; containing a Canonical Hiſtory of the rebuilding of the City of *Jeruſalem*, by the occaſion of *Nehemiah*; which Hiſtory is continued for about 55. years, to wit,

from the 20*th*. year of *Artaxerxes*, to the Kingdom of *Darius* the laſt; In theſe two Books we may eſpecially obſerve the great mercies of God to his people; how that within the compaſs of 70 years, he raiſed up 3. eminent men for their preſervation after their return from *Babylon*; whereof the firſt was *Zerubbabel*, who was their Captain to bring them home, and provided for the building of the Temple; the ſecond was *Ezra*, who reformed the manners of the people, and planted Religion amongſt them; the third was *Nehemiah*, who builded up the walles, delivered the people from oppreſſion, and provided for putting the Law of God in execution among them; This Book conſiſts of 13. Chapters, and 206 Verſes, comprehended under 2. general heads, *viz.*

1. Of the building of the walles and gates of *Jeruſalem*.	From chapt.	1. to chapt. 7
2. The numbring of the people that returned from the captivity.		7. to chapt. 8
3. The reading of the Law by *Ezra* to the people.		8. to chapt. 9
4. Of the Covenant between God and the people; the names of thoſe that ſealed to it.		9. to chapt. 12
5. Of the numbring of the Prieſts and Levites, and of the Reformation by *Ezra*.		12. to the end

Of the eight Book in the Octateuch.

17. *Eſther*, is termed by the Hebrews אֶסְתֵּר (or otherwiſe מְגִלַּת אֶסְתֵּר *the Volume of* Eſther) which appellation is præfixed from the principal perſon treated of in this Book. It is emphatically termed *Speculum providentiæ Dei*, a declaration of the providence of God (toward his Church) though his ſacred Name be not once found in the whole Text; Touching the Author of this Book there are various opinions; ſome aſcribe it to *Ezra* (as *Iſidore*) others to ſome Doctors of the great Synagogue (as *Moſes Camius*) others to *Ioachim* a Prieſt of the Hebrews, ſon of the High Prieſt, and that he wrote it at the requeſt of *Mordecai* the Jew, (as *Philo-Iudæus*) but the Jews do rather believe the ſame to have been written by *Mordecai* himſelf, from the words of the Text, in *Eſther* 9. *verſ.* 20. and 23. It containeth a Canonical Hiſtory of the conſervation of the Judaical Church in *Perſia* by *Eſther*, for the ſpace of 10. years, in the time of *Ahaſhueroſh* the King, touching whom divers Authors have diverſly written, by reaſon of the diverſity of names, and ſupputation of years, between the Hebrews and Grecians: it is moſt probable that this *Ahaſhueroſh* being but a title of honour and chiefeſt dignity, was the ſame King which we read of in *Dan.* 6. 1. and 9 1. namely *Darius*,

(the ſon of *Aſtyages*) who at this time was the Soveraign Monarch, ruling over the *Medes*, *Perſians* and *Chaldeans*, and as the Text ſayes, he raigned from *India* even unto *Æthiopia* over 127. Provinces; This Book conſiſteth of 10. Chapters, and 176. Verſes, comprehended under 3. general heads, *viz.*

1. Of ſetting the Crown upon *Eſther*, inſtead of *Vaſthi*, by K. *Ahaſhuerosh.* — From chapt. 1. to ch.
2. Of the machination and puniſhment of *Haman*, the ſon of *Hammedatha.* — From chapt. 3. to ch.
3. Of the advancing of *Mordecai.* — From chapt. 9. to the end.

Of the firſt Poetical Book.

18. *Job*, is termed by the Hebrews איוב which appellation or title is præfixed and retained, as the name of the principal perſon treated of, whence the Greeks have it Ἰωβ: He is emphatically termed *Speculum patientiæ*, a graphical deſcription, or perfect example of patience: Touching the Author of this Book there are various opinions, ſome do conceive it to be the firſt piece of Scripture that was written, whence it is aſcribed to *Moſes* as the Author, and is thought to have been wrote by him while he was in *Midian*, before the deliverance of the Iſraelites out of *Ægypt*. Others do aſcribe the ſame to *Elihu*; others to *Salomon*, and others (namely *Hugo Cardinal*, *Suidas* and *Pineda*

Pineda) to *Job* himſelf; which ſeems moſt probable for the reaſons following; Firſt, becauſe there is no other Author mentioned; Secondly, becauſe of the many Arabical ſpeeches contained in it, denoting it to have been written by ſome perſon, dwelling near to *Arabia*; as we may read of *Job*; The greateſt objection I find againſt it; is, that the Text runs generally in the third perſon, which ſeems improper in the ſtile of the Author; but this objection may be eaſily removed from the obſervation of Canonical writers, who bearing any part in the Hiſtory do commonly ſpeak of themſelves, *ex gratiâ modeſtiæ*; an example whereof we have in *Numbers* 12. 13. *Joh.* 21. 24. This Book containeth a Canonical-Poetical Hiſtory in metre (according to the original) of the cauſes and temptations of *Iobs* many conflicts, his patience, reſtitution and happineſs; grounded, as it were, upon that ſacred Theme, given in *Pſal.* 34 19. *Many are the afflictions of the righteous, but the Lord delivereth him out of all.* In which Hiſtory it is obſervable from the excellency of the matter and eligancy of the ſtile, that *ſingula verba plena ſunt ſenſibus*, every word beareth a perfect ſenſe, aſwell in the Philological as Philoſophical parts, not only in the *Hebraical*, *Chaldaical*, and *Arabical* ſpeeches, but alſo in the *Poetical*, *Dialectical*, *Rhetorical*, *Aſtronomical* and *Phyſical* precepts, wherewith it doth abound. It conſiſteth of 42. Chapters, and 1070 Verſes, comprehended under 4. general heads, *viz.* 1. Of

1. Of the adverſity of *Job*.	From chapt.	1. to chapt. 3.
2. Of his conferences with his friends.		3. to chapt. 38.
3. Of his conference with God.		38. to chapt. 41.
4. Of the reſtitution of *Job*.		41. to the end.

Of the ſecond Poetical Book.

19. PSalms, is termed by the Hebrew סֵפֶר תְּהִלִּים *Sepher Tehellim*, the Book of Divine praiſes, and by the Greek ψαλτήριον, from a muſical inſtrument, which denomination is retained in the præfixed titles of this Book; for the excellency whereof it is emphatically termed *Paradiſus animæ*, the Paradiſe of the Soul; Touching the Authors of this there are various opinions; ſome Writers do aſcribe the whole Book to *David* (as *Chryſoſtome*, *Auguſtin*, *Theophylact* and *Lodovicus de Tena*;) others to *Ezra* the Scribe, that after the captivity about the year of the world 3568 he found them diſperſed, and collected them into one entire Volume; others aſcribe the ſame to *Moſes*, who only compoſed the 90. *Pſalm*, under the title of his Prayer, in the year of the World 2454 but according to the preſcripts or prefixed titles, we may read of the names of ten diſtinct perſons, to whom the reſpective *Pſalms* are attributed; as namely, *David*, *Moſes*, *Salomon*, *Aſaph*, *Etham*, *Eman*, *Ieduthun*, and

and the 3. ſons of *Corah*; It is generally agreed that the greateſt part of theſe *Pſalms* were compoſed and written by *David*, from whoſe name as the principal Author they are commonly called the *Pſalms* of *David*; wherein beſides the Authors names in the preſcripts, the *Pſalms* are generally directed to ſome Maſter of Muſick under the name of that tune or inſtrument wherein he excelleth, as *Neginoth*, *Nehiloth*, *Shigaion*, *Muth*, *Labben*, *Michtam*, *Alamoth*, *Shoſhannim*, *Aijeleth*, *Haſ-ſhahar*, &c. This Book contains a *Syntagma* of moſt ſacred and elegant Poeſies. Compoſed and digeſted in an harmonious metre, correſponding to every condition both of Church and people, which for the excellency of the matter, is termed by the Latins *breviarium Scripturæ*, a breviary or ſumme of the Scriptures; whence it is obſervable, that as the Scripture is the choiceſt of Books, ſo the *Pſalms* is the choiceſt piece of Scripture, and the 119. *Pſalm* the choiceſt of *Pſalms*, where in 22 parts containing 176. Verſes, there are ſcarſly four to be found that hath not ſome repetition and commendation of the Law of God. It is alſo obſervable that the word סֶלָה *Selah*, denoting an elevation and exhaltation of the voice and matter, is uſed oftner in the *Pſalms*, then in the whole Scripture beſide (wherein it is repeated 92. times;) alſo for the excellency and authority of this Book, it is found to be recited 64. times in the Sacred Text of the New Teſtament;

whence

whence it is ſaid that *Liber Pſalmorum complectitur quicqnid utile eſt in omnibus Scripturis*, whatſoever is profitable in the whole Scripture is comprehended in the *Pſalms*. This Book according to the Greek Copy, conſiſteth of 151 Odes or parts, but according to the Hebrew (whoſe order we obſerve) there is only 150. odes which are ſometimes divided into 3. *Quinquagins*, (as ſo many diſtinct Claſſes) or otherwiſe into 5. Books, comprending 2527. Verſes.

1. Diſtribution.

The firſt *Quinquagen* containeth the firſt.	50. *Pſalms.*
The ſecond *Quinquagen* containeth the ſecond.	
The third *Quinquagen* containeth the third.	

2. Diſtribution.

The 1*ſt* Book containeth 41.	*Pſ.* from the	1. to the 42.	
The 2*d* Book containeth 31.		42. to the 73.	
The 3*d* Book containeth 17.		73 to the 90.	
The 4*th* Book containeth 17.		90. to the 107.	
The 5*th* Book containeth 44.		107. to the end	

Of the third Poetical Book.

20. PRoverbs, is termed by the Hebrew משלי *Miſchli*, (that is, comparations) by the Greeks Παροιμίαι, *Adages* or *Proverbs* which

which title is generally retained in the vulgar Tranſlations; This Book in reference to the excellent ſentences and precepts contained therein, is emphatically termed *Sacra Ethica*, Sacred Ethicks or Morals, principally treating of the Doctrines and knowledge of wiſedome, which according to the phraſe of the Text, are called the *Parables of Salomon*, the ſon of *David*, King of *Iſrael*, the ſame being originally ſpoken by *Salomon* and other pious and godly perſons, but were collected and committed to writing by *Salomons* Servants, by the ſpecial directions of the King their Maſter; Among other the Canonical writings of *Salomon*, as namely *Eccleſiaſtes* and *Canticles*, the Latines do obſerve it by way of diſtinction, that *Proverbia ſcripta ſunt potiſſimum pro ætate juvenili*, the *Proverbs* are written chiefly for the inſtruction of youth, or thoſe of the younger ſort; wherein are comprehended the ſumme and effect of the whole Scriptures, compriſed in ſeveral doctrinal and moral ſentences referring to the *Decalogue*, or ten Commandements; reduced into three particulars, viz. Firſt, teaching piety towards God. 2*ly*. Temperance in our ſelves; 3*ly*. Juſtice towards our neighbours, whereof the firſt 9 Chapters ſerve as a *Preface*, to the better underſtanding of thoſe that follow; which are thoſe 3000. parables, remaining on record to the Church, mentioned 1 *King* 4. 32. the reſt, namely 1005. ſongs mentioned in the ſame Text being loſt; This Book con-

consisteth of 31. Chapters, and 915. Verses, comprehended under 4. subordinate heads, *viz.*

1. The first containeth several sentences from *Salomon* himself.	From chapt.	1. to chap.
2. The second containeth sentences from many pious and godly men.		10. to cha
3. The third containeth sentences collected from the ministers of *Ezechiah* the King.		25. to ch
4. The fourth containeth the sayings of *Agur*, and the sayings of King * *Lemuel.*		30. to the end.

* *Note, That* Lemuel (*whose signification i* God) *was a name attributed to* Salomon, *he was appointed of God to be King o* Israel, *as in the* 31 *Chapter of* Proverbs.

Of the fourth Poetical Book.

21. ECclesiastes, is termed by the Hebre קֹהֶלֶת *Coheleth*, (which in the minine hath respect either to wi dome, or to the Soul, as the nobler part of m but this title as it stands præfixed in the vulg Translations retaineth it's denomination fr the Greeks, *viz.* ἐκκλησιαστης *the Preacher*, according to the Text, Chapt. 1. 1. *The wo of the Preacher, the son of* David *King in* Je salem, referring properly to *Salomon* under t analogie of a Preacher, because herein he tau

and inſtructed his people in the way of ſalvation: Some do believe that the ſeveral Doctrines and precepts contained in this Book, were at divers times propounded and delivered by *Salomon* in his familiar diſcourſes at his Table, afterwards collected and digeſted into one entire volume, which opinion the Text ſeems to favour in 1 *Kings*, *Chapt.* 10. Others among the Hebrews do rather think that the ſame were written and publiſhed by him as a teſtimony of his penitency for his evil courſe of life; This Book in reference to the ſubject matter thereof is emphatically termed *Sacra Phyſica*, Sacred Phyſicks, in a methodical diſtinction from the former; whence according to the Latines, *Eccleſiaſtes ſcriptus eſt potiſſimùm pro virili*, *Eccleſiaſtes* is written chiefly for the inſtruction of men, who have paſſed their youthful years; which Book containeth a narrative or declaration of the vanities of all wordly things, wherein is evidently ſet forth how unprofitable they are without the fear of God, and that the true felicity of man conſiſts in his Union with God; the principal *Contents* whereof are ſummed up in the laſt Chapter: This Book doth conſiſt of 12. Chapters, and 222. Verſes, comprehended under 3. general heads, *viz.*

1. Of

1. The doctrine of true felicity principally consisting in the tranquility of the soul, from the true fear of God.	From chapt.	1. to chapt. 8.
2. Dehortations from coveting worldly riches, and exhortations to a filial fear of God, and the study and practise of good things.		8. to chapt. 11.
3. The summe of the Book.		11. to the end.

Of the fifth Poetical Book.

22. *Canticles*, is termed by the Hebrews שִׁיר הַשִּׁירִים *Shir hashirim*, *the song of songs*, by the Greeks ᾆσμα ᾀσμάτων, which by the Latines is rendred *Cantica Canticorum*, the song of songs, (according to the Ideom of the Hebrews, they having no superlatives) commonly called *Salomons Song*, he being the Author of it, as in 1 *King* 4. 32. Also in reference to the subject matter thereof, it is emphatically distinguished from the two former Books of *Salomon* by *Sacra Metaphysica*, sacred Metaphysicks Containing a Divine *Epithalamium*, (that is) a marriage song or sacred *Eccloque* of the Communion & fellowship of Christ with his Church under the allegory of an husband and his spouse. In this Book is comprehended the chiefest of those thousand and five Songs, mentioned in the 1 *Kings*: which was wont to be had in such reverence with the Jews, that none were admitted

ted to ſtudy it untill they had arrived to thirty years of age; whence according to the Latines *Cantica ſcripta ſunt potiſſimum pro ſenili*, the *Canticles* are written chiefly for the ſtudy and inſtruction of the ancient; It conſiſteth of 8. Chapters, and 117. Verſes, comprehended under 2. general heads, *viz.*

1. Of ſpiritual Contracts. } From { 1. to chapr. 7.
2. Of ſpiritual Marriages } chapr. { 7. to the end.

The firſt Book of the Major Prophets.

3. ISaiah, is termed by the Hebrews ישעיה *Jeſhagneia*, that is (*Salus Dei*, the Salvation of God,) which the Greeks call Ησαιας, the name of the Prophet from whence this Book hath its denomination, which is emphatically termed *claviger & Evangeliſta inter Prophetas*, the Key-bearer and Evangeliſt among the Prophets; The ſame being written by *Iſaiah*, who is accounted the firſt in dignity (though not in time) among all the Prophets, both in reference to his quality, as he was a Nobleman of the bloud Royal, (his father *Amoz* being brother to *Azariah* King of *Judah*) and his ſtile, which is moſt elegant, and alſo to the matter or ſubject of his Propheſies; wherein he doth typically declare the whole progreſs of our Saviour in his humanity; namely of his coming, his incarnation, his miracles, his preaching, his life,

his paſſion, his death and reſurrection; in all which he is obſerved to have written more like an Evangeliſt (of things paſt, then like a Prophet of things to come) whence by an ἀντονομασία, he is called the fifth Evangeliſt, whoſe Propheſies and Doctrines our Saviour did oft'ner repeat and expound (both in the *Synagogue* and in the *New Teſtament*) then all the reſt. This Prophet (according to the Chronology) was almoſt contemporary with *Hoſea*, *Amos* and *Micah*, beginning to Propheſy before the Babyloniſh captivity, in the year of the world 3160. about 700. years before Chriſt in the time of *Jeroboam*, under 4. Kings of *Judah* namely *Uzziah*, *Jothan*, *Achaz* and *Hezekiah* and continued propheſying for the ſpace of 60 years; after which he was ſawed to death with a wooden ſaw, by the command of *Manaſſeth* an idolatrous King, whoſe Father in law he was (according to the writings of the Hebrews) Theſe Propheſies of *Iſaiah*, which were ſet up on the Temple door for certain dayes, that the people might the better obſerve the ſame (according to the cuſtome of the Prophets, as *Iſai.* 8. 1. and *Hab.* 2. 2.) were afterward taken down by the Prieſts and reſerved in the Regiſters, and ſo by the wonderful providence of God preſerved as a monument to the Church for ever: This Book conſiſteth of 66. Chapters and 1291. Verſes, comprehended under 4. general heads; whereof the 3. former are Legal, the later Prophetical, *viz.* 1.

1. Of the ſeveral Propheſies referring immediatly to the Jews.	From chapt.	1. to chapt. 13.
2. Of the Propheſies referring to their enemies, wherein are the ten Tribes of Iſrael.		13. to chapt. 29.
3. Of the captivity of *Babylon*, wherein are ſeveral conſolations and Hiſtories.		29. to chapt. 49.
4. Of the Propheſies touching the Kingdom of Chriſt.		49. to the end.

The ſecond Book of the Major Prophets.

24. *Jeremiah*, is termed by the Hebrews יִרְמְיָהוּ (*excelſus Domini*) & by the Greeks Ἱερεμίας, from whence this Book hath its denomination, being the name of the Prophet and Author of it, who (according to the ſacred Hiſtory) was the Son of *Hilkiah* (which is thought to be he that found the Book of the Law and gave it to *Joſiah* the King, mentioned in 2 *King.* 22. 8.) born in the City of *Anathoth* in the Country of *Benjamin*; This Prophet in reſpect of his twofold Propheſies, is emphatically termed by the Latines *Accuſator & Conſolator*, an *Accuſer* (namely, of the idolatrous people) and a *Comforter* (namely, of the captive people) where in the deſtruction of *Jeruſalem*, the captivity of the people is declared; and for the conſolation of the Church, the time of their deliverance is only revealed: Concerning all which he began to propheſie in his youthful age, about

3316. years, after the Creation of the world in the time of *Josiah* the King of *Judah*, *viz.* in the 13*th.* year of the said Kings raign, and continued propheſying under him for the ſpace of 18. years; and afterwards 3. moneths under *Iehoahaz*, 11. years under *Iohojakim*, 3. moneths under *Iehojachin*, and alſo 11. years under *Zedekiah*, unto the time that they were carried away into *Babylon*, during which time of 40. years and 6. moneths this Prophet taught in the land *Judea*; and after the captivity he went into *Ægypt*, where he continued propheſying for about 4. years; This Book conſiſts of 52. Chapters, and 1364. Verſes, comprehended under 4. general heads, *viz.*

1. Invectives againſt the ſins of the people, denunciations of puniſhments, and conſolations of godlineſs,	From chapt.	1. to chapt. 39.
2. The complement or fulfilling of the propheſy of the deſtruction of *Jeruſalem.*		39. to cha. 46.
3. Certain propheſies againſt the enemies of the Jews.		46. to cha. 51.
4. A Narration of the ſacking of the City of *Jeruſalem.*		51. to the end.

To the 3d Book of the Major Prophets is added.

25. LAmentations, termed by the Hebrews אֵיכָה but by the Greeks θρῆνοι (from תרע *tharang*) mournings, commonly called θρῆνοι.

Θρῆνοι Ἱερεμίς, the mournings or *Lamentations* of *Jeremiah*, as the Prophet and Author of the Book, which from the subject matter thereof is emphatically termed by the Latines *Carmen Lugubre*, a mournfull song; containing many sorrowfull complaints of the misery of the Judaical people, the deplorable estate of *Jerusalem*, and of the Commonwealth of *Israel*, in the time of *Iosiah* the King, which happen'd after his death: This Book consists of 5. Chapters, and 154. Verses, every one filled with the complaints and mournings of the Church; wherein we may observe the Prophets Method in a composure of verse answerable to the matter, for as the whole subject thereof is sorrow, it is alwayes the more freely vented and expresst when tyed up in numbers; such is the order observed throughout this Book, whereof

The 1, 2, 4 Ch. contains 22. Verses a piece, according to the number of the letters in the Hebrew Alphabet
The 5, 3 Ch. contains 66. Verses, having 3. Verses to every letter in the said Alphabet.

The third Book of the Major Prophets.

26. EZechiel, is termed by the Hebrews יחזקאל *Iechezkel*, (*robur Dei*, the strength of God) by the Greeks Ἰεζεκιήλ, from whence this Book hath it's denomination, being the name of the Prophet and Author of the

ſame; who by the Latines is emphatically termed *Propheta captivus minimè captivus*, (that is) the captive Prophet no captive, becauſe after he had yielded himſelf to *Nebuchadnezzar*, and went away captive with his mother, and ſeveral Princes and People, he propheſied of their redemption, and the firſt year after, confirmed the ſame by new viſions and revelations: This Prophet is ſometimes called by the name of *Ezechiel* the Prieſt, who (according to the ſacred Hiſtory) was the Son of *Buzi*, and propheſied in the City of *Babylon*, in the Land of the Chaldeans by the River *Chebar*, pertaining to *Euphrates*, about the ſame time that *Ieremiah* propheſied at *Ieruſalem* in *Judea*, in the 5*th*. year of *Iehojachins* captivity, which was 3350. years after the Creation. The manner and effect of theſe propheſies are chiefly declared by various viſions, repreſenting the Majeſty of God, and puniſhment of the Judaical people, and alſo reprehending the captive Jews in *Babylon*, and predicting a corporal and ſpiritual deliverance of the people out of *Babylon*: This Book conſiſts of 48 Chapters, and 1273. Verſes, comprehended under 4. general heads, *viz.*

1. Of various viſions and propheſies denouncing puniſhments to the Jews. } From chap. { 1. to cha. 25.
2. Of puniſhments to the enemies of the Jews. } From chap. { 25. to cha. 33.

3. Of

3. Of corporal deliverance from the Babyloniſh captivity. } From chapt. { 33. to chapt. 40.
4. Of ſpiritual deliverance by the coming of Chriſt. } From chapt. { 40. to the end.

The fourth Book of the Major Prophets.

27. *Daniel*, is termed by the Hebrews דניאל (that is, *Dei judicium*, the judgment of God) whence the Greeks have Δανιὴλ, being the name of the Prophet and Author of this Book; who is emphatically termed by the Latines *Propheta Apocalypticus*, the Apocalyptical Prophet, becauſe his propheſies are from revelations and viſions: This Book was written by the ſaid Prophet *Daniel* after the captivity of *Babylon*, in the *Syro-Chaldee*, from Chapter 1. verſ. 4. to Chapt. 8. which Chapter he afterwards wrote with his remaining Propheſies in the Hebrew tongue, that thereby the Jews might the better underſtand that they were the people whom God defended, from their oppreſſors the *Medes*; In which propheſies are contained ſeveral and ſpecial revelations of ſuch things as ſhould happen to the Church, from the time of their captivity to the end of the world, and general reſurrection; as of the 4. Monarchies and Empires of all the World, *viz.* the *Babylonians*, *Perſians*, *Grecians* and *Romans*; and alſo of the myſtical numbers of times unto Chriſt: Conſiſting of 12 Chapters, and 359.

Verſes, reduced into 2. general parts; whereof the firſt is Hiſtorical, the laſt Prophetical, as following, *viz.*

1. An Hiſtorical narration of the eſtate of the Kingdom of *Babylon*, in the time of the Prophet.	From chapt.	1. to Chapt. 6
2. A Prophetical declaration of the calamities and deliverances of the Church.		6. to the end

The firſt Book of the Minor Prophets.

28. HOſea, is termed by the Hebrews יְהוֹשֻׁעַ *Hoſheang*, (that is, *Salvator* or *Saviour*,) this Prophet being a type of our Saviour publiſhing ſalvation to the houſe of *Judah*, and propheſying of Chriſt the Saviour of the world, whence the Greeks call him ὡσηέ, which title is præfixed to this Book from the name of the Prophet and Author, who according to the Text was the Son of *Beeri*, Emphatically termed by the Latines *Fulmen decem Tribuum*, the lightning of the Ten Tribes; from the ſubject matter of his propheſies, chiefly denouncing Gods various threatnings and puniſhments on the Iſraelites for their various iniquities, which propheſies were taught and declared by *Hoſea*, before the Babyloniſh captivity under the 4. Kings of *Judah*; namely, *Uzziah*, *Jothan*, *Achaz* and *Hezekiah*; beginning in the 18th. year of *Oſiah* King of *Judah*, in the 33th. year of *Ieroboam* the ſon

son of *Ioash* King of *Israel*, which was in the year of the World 3153. about which time God sent *Hosea* and *Amos* to the *Israelites*, and *Isaiah* and *Micah* to *Judah*; This Prophet continued in the due exercise of his prophetical office for the space of 70. years; whose several Prophesies are comprehended in 14. Chapters, distributed into 197. Verses, reduced into 3. general heads, *viz.*

1. Of the Prophets complaints of the manifold iniquities of the Ten Tribes.	From chapt.	1. to chapt. 4.
2. Of his threatnings of punishments, and chiefly of their destruction by *Shalmanazzar*.		4. to chapt. 11.
3. His consolations to the godly, and promises of the grace of God, and their redemption by Christ.		11. to the end.

The second Book of the Minor Prophets.

29. JOël, is termed by the Hebrews יואל whence the Greeks have the title Ἰωήλ, which title is received and retained from the appellation or name of the Prophet and Author, who (according to Sacred History) was the son of *Pethuel*: This Prophet from the manner and effect of his propheſying, is emphatically termed by the Latines *Fulmen Judeorum*, the lightning of the Jews, for that he threatned great plagues and punishments to them at *Judah*, for persisting

in

in their rebellions againſt God: the Contents and ſcope of which propheſies are chiefly delivered under 3. principal heads, *viz.* Denunciations, Exhortations, and Conſolations; all which are generally thought to have been taught and declared by the ſaid Prophet in the time of *Hezechiah*, or as ſome have written, in the time of *Manaſſeth* the King, but according to *Hieron* (whom many follow) he is ſaid to have been eminent in the 34*th*. year of *Oſiah*, which was about 3169 years after the Creation of the World, contemporary to *Hoſea* and *Amos*; This Book doth conſiſt of 3. Chapters, and 73. Verſes comprehended under 3. general heads, *viz.*

1. Denunciations againſt the Jews,	From cha.	1. to chap. 2
2. Exhortations to their converſions.		2. to chap. 3
3. Conſolations to Gods people, and judgments againſt his people.		3. to the end

The third Book of the Minor Prophets.

30. AMos, is termed by the Hebrews עָמוֹס *Gnamos*, (ſignifying *onus*, a burthen) whence the Greeks have the title ἄμως, which title is properly received and retained from the name of the Prophet and Author, who deſcending of mean parentage, hath no mention made of his family in the Sacred Text: This Prophet is emphatically termed by the Latines *Fulmen decem Tribuum*, the lightening of the Ten Tribes

Tribes, becauſe he denounced the terrible judgments of God, that ſhould fall on the Ten Tribes of *Iſrael*, unleſs they would ſpeedily repent; whence he was alſo called *Gnamos* a burthen, whom God had called and raiſed up from a poor Shepheard (at *Tecoa* about 6. miles from *Ieruſalem*) to be a Prophet, to admoniſh the Iſraelites of the plagues that ſhould come upon them for their great idolatries; which was ſo terrible and dreadful to them, that his prophetical judgments ſeemed as a grievious burthen on their impieties; This Prophet was contemporary to *Iſaiah* and *Hoſea*, and taught before the Babyloniſh captivity in the time of *Uzziah* King of *Iudah*, and in the time of *Ieroboam* the ſon of *Ioaſh* King of *Iſrael* (according to the Sacred Hiſtory) in whoſe dayes the Kingdome of *Iſrael* did moſt flouriſh about the 23*th*. year of *Uzziah*, 3158. years after the Creation: This Book conſiſts of 9. Chapters, and 146. Verſes, comprehended under 2. general heads, *viz.*

1. Several propheſies of Gods judgments on the Ten Tribes, the Tribe of *Iudah* and the neighbouring people.	From chap.	1. to chapt. 3.
2. Several propheſies referring to the Ten Tribes alone.		3. to the end.

The

The fourth Book of the Minor Prophets.

31. *Obadiah*, is termed by the Hebrew עבדיה *Gnobadeiah*, (that is, *servus Dei*, a Minister or servant of God) by the Greek ἀβδίας, which appellation is properly received and retained from the name of the Prophet and Author, Emphatically termed *Fulmen Edomarum*, the lightening of the *Edomites*; for the *Edomites* (sometimes called the *Idumeans*) which descended from *Esau*, where alwayes mortal enemies to the Israelites, which came from *Jacob*, wherefore, when the *Edomites* were in the highest prosperity, triumphing over the people of *Israel* in their greatest afflictions, God raised up *Obadiah*, as a Prophet and Minister to terrify the *Edomites*, and comfort the *Israelites*, who prophesied to the people of God spiritual deliverance from their enemies, under a typical description of the Kingdome of *Messiah*: This Prophet taught before the Babylonish captivity in the 22. year of *Uzziah*, who was also called *Azariah*, as in 2 *Chron.* 26. 1. but (vulgarly called *Ozia*) King of *Iudah*, about 3157. years after the Creation of the World; who was contemporary to *Isaiah*, *Hosea* and *Amos*. It is observed that many things recited in the 49*th*. Chapter of *Ieremiah*, and also in the 25*th*. Chapter of *Ezechiel* were taken out of this Prophesy which

which consists but of one Chapter, and 21. Verses, comprehended under 2. general heads, viz.

1. Of the destruction of the *Edomites.*	From vers.	1. to vers. 16.
2. Of the spiritual deliverance of the people of God by the Kingdom of *Messiah.*		16. to the end.

The fifth Book of the Minor Prophets.

2. JONAH, is termed by the Hebrews יוֹנָה (*columba*, a Dove) by the Greeks Ἰωνᾶς, which title is properly retained from the name of the Prophet and Author, who (according to the Text) was the son of *Amittai*; and is emphatically termed by the Latines *Speculum infirmitatis humanæ*, a spectacle of humane infirmity; because when *Ionah* was called by the Lord to go to *Nineveh*, (as in the Text) his weakness perswaded him into disobedience; denying the command of God, immediatly took shipping at *Iapho* (an haven vulgarly called *Joppe*) with an intent to flee into *Tarshish* from the presence of the Lord; but the ship being troubled wherein he was, and the mariners apprehending the judgments of God might befall them for the disobedience of some person in the ship, discovered the same by lot, which fell on *Ionah*, who was cast into the Sea and swallowed

lowed up by a Whale; but being delivered
prayer, God gave him expreſs charge to
nounce his judgments againſt *Nineveh*,
chief City of the *Aſſyrians*, which (accordi
to Geographical Writers) contained in circ
about 48. miles, adorned with 1500. Towe
and wherein were one hundred and twe
thouſand ſouls (to wit, Children) that co
not diſcern between their right hand, and th
left; Many Divines do conclude from
2 *Kings* 14. 25. that this Prophet taught
firſt of the ſixteen, who began to propheſ
Iſrael, before the Babyloniſh captivity,
was contemporary with *Hoſea* and *Amos*
cording to the authority of the Hebrews,)
Propheſies were fulfilled in the 15*th*. year of
ziah King of *Iudah*, and in the 30*th*. year
Jeroboam King of *Iſrael*, which was in the
of the World 3150. This Book conſiſts o
Chapters, and 48. Verſes, comprehended u
2. general heads, *viz*.

From Chap.
1. *Jonah's* flying from the command of God, was caſt into the Sea, and ſwallowed up by a Whale. — 1. to Chap.
2. Gods ſecond command to *Jonah*, his obedience and propheſies of the deſtruction of *Nineveh*. — 3. to the en

The Sixth Book of the Minor Prophets.

33. *Micah*, is termed by the *Hebrews* מִיכָה (*humiliatus* humbled, ſo termed from his humility) whence the *Greeks* call it μιχαίας, as the name of the Prophet and Author, which was not that *Micah* which reſiſted *Ahab* and his falſe Prophets, mentioned in 1 *Kings* 22. 8. but another of the ſame name, who was born in *Mareſha*, a City of *Judah*; whence he is called *Micah* the *Mareſhite*: Emphatically termed *Fulmen & paracletus regni Judæ & Iſraelis*, both a Terrifier and Comforter of the Kingdom of *Judah* and *Iſrael*; who being a Prophet of the Tribe of *Judah*, propheſied the deſtruction of both Kingdoms; firſt of the one, then of the other; ſetting forth the coming of Chriſt, his Kingdom, and the felicity thereof; wherein he is obſerved to exceed all the Prophets, in determining the place of Chriſts nativity, as in Chap 5. ver. 2. This Prophet was contemporary to *Iſaiah*, with whom he chiefly agreed in his propheſie of Chriſt; and began to teach about the third year of *Joatham* in the year of the world 3190. and continued for the ſpace of thirty years, propheſying under three Kings of *Iſrael*, *viz. Joatham*, *Achaz*, and *Hezekiah*. This Book conſiſts of ſeven Chapters, and 105. Verſes, comprehended under two general heads, *viz.*

1	A Legal Oration of the ſins and puniſhments of all the people of God	From Chapter	1 to Ch. 4.
2	An Evangelical Oration of their corporal redemption from the Babyloniſh captivity, and alſo of their ſpiritual redemption by Chriſt.	From Chapter	4 to the end.

The Seventh Book of the Minor Prophets.

34. NAhum, is termed by the *Hebrews* נחום (*penitentiæ doctorem & conſolatorem*) whence the *Greeks* call it ναὺμ, from the name of the Prophet and Author, who was called *Nahum* the *Elkeſhite*, being born in a poor village in the Tribe of *Simeon*; and is emphatically termed by the *Latines Tonitru Nineves*, propheſying in Thunder to *Nineveh*; for after the *Ninevites* were brought to Repentance by the Prophet *Jonah*, they returned again to their ſins, which provoked God to deſtroy the City, leaving the whole Empire of *Aſſyrians* under the command of *Merodach-baladan*, King of *Babel* (or *Nabuchad-nezzar*, as ſome Hiſtorians write.) This Prophet foretold the deſtruction of *Nineveh*, to the conſolation of the *Iſraelites*, which were much oppreſſed by the *Ninevites*; alſo of the deſtruction of the *Aſſyrians* in general, and of the cauſes thereof, who taught before the Babyloniſh captivity,

captivity, in the year of the world 3228. about the time of *Hezekiah* the King, (and not in the time of *Manaſſeh* his ſon, as the *Jews* have written.) This Book conſiſts of three Chapters, and 47 Verſes, comprehended under two general heads, *viz.*

1. A Deſcription of the Majeſty of God. } From Chap. 1. to Ch. 2.
2. A Declaration of the deſtruction of the *Ninevites.* } From Chap. 2. to the end.

The Eighth Book of the Minor Prophets.

HAbakkuk, is termed by the *Hebrews* חֲבַקּוּק (*luctator*, a Wreſtler) whence the *Greeks* have ἀββακὺκ; which title is properly received from the name of the Prophet; who from the ſubject matter of his Propheſies, is emphatically termed by the *Latines*, *Fulmen Judæorum & Chaldæorum*, the lightning of the *Jews* and *Chaldeans*, for that he foretold the great oppreſſions which the *Jews* ſhould ſuffer by the *Chaldeans*, and alſo of the deſtruction of the *Chaldeans* for their preſſures: Which Propheſies were declared before the Babyloniſh captivity in the 37*th* year of *Manaſſeh* the King, 3283. years after the Creation of the World. It is thought this Prophet was contemporary with *Jeremiah*, or that he lived a little before him. This Book conſiſts of three Chapters, and

56. Verſes, comprehended under two general heads, *viz.*

1. The preſſure of the *Jews* by the *Chaldeans*, and of the overthrow of the *Chaldeans*.	From Chap.	1. to Chap. 2.
2. *Habakkuks* Prayer for the faithful.	From Chap.	2. to the end.

The Nineth Book of the Minor Prophets.

36. ZEphaniah, is termed by the *Hebrews* צְפַנְיָה (*Secretarius vel ſpeculator Domini*, a Secretary and obſerver of the Lord) by the *Greeks* σοφονίας; which Appellation is received and retained from the name of the Prophet, who was the ſon of *Cuſhi*, of whom deſcended *Amon*, King of *Judah*; and is emphatically termed by the *Latines*, *Fulmen Judæorum & Gentium*, the lightning of the *Jews* and *Gentiles*; for that he propheſied of the captivity of *Babylon*, by reaſon of the iniquities of the *Jews*, promiſing deliverance by Chriſt; alſo in the twentieth year of *Joſhua*, about 3323. years after the Creation, he propheſied to the Ten Tribes of *Judah*, how they ſhould be moleſted by the *Chaldeans*, which afterwards came to paſs. This Prophet was contemporary with *Jeremiah* and *Habakkuk*, and taught about the time of the migration or going out of *Judah*: His Propheſies conſiſts of three Chapters, and 53 Verſes,

Verses, comprehended under two general heads, *viz.*

1. Of the Prophets legal Orations.	From Chap.	1. to Chap. 2.
2. Of his Evangelical Orations.		2. to the end.

The Tenth Book of the Minor Prophets.

37. HAggai, is termed by the *Hebrews* חגי (*Chaggai, Festivus & lætus*) whence the *Greeks* have ἀγγαῖος, which Appellation is received and retained from the name of the Prophet and Author, who is emphatically termed by the *Latines*, *Instaurator politiæ Sacræ*, a restorer of Sacred Policy: This Prophet taught after the Babylonish captivity, in the second year of *Darius*, the third King of the *Persians*, son of *Hystaspis*, and in the eighteenth year of *Zerubbabel*, the son of *Shealtiel*, which was about 3444 years after the Creation; for when the seventy years captivity, propheſied by *Jeremiah* was expired, God raised up *Haggai*, *Zechariah*, and *Malachi*, to comfort the *Jews*, and to excite them to the building of the Temple, as a Type of the Spiritual Temple and Church of God, whose perfection and excellency stood in Christ; whence the scope of the Propheſies contained in this Book, is, in accusing the *Jews* of their sins, exhorting them to the re-edifying

of the Temple, of the coming of Christ, under the signification of the Second Temple, which should exceed the first in glory: Consisting of two Chapters and 38 Verses, comprehended under two general heads, *viz.*

1 The Prophets Exhortation to the re-edifying of the Temple of the Lord.	From Chap.	1. to Chap. 2.
2. His Consolation to the people, by the Promise of the Messiah.		2. to the end.

The Eleventh Book of the Minor Prophets.

38. ZEchariah, is termed by the *Hebrews* זְכַרְיָה (*memoria Domini*, the memory of the Lord) by the *Greeks* Ζαχαείας, which title is taken from the name of the Prophet and Author (not that *Zachariah* of whom mention is made in 2 *Chron.* 24. 20. but another of the same name,) who was the son of *Berechiah*, the son of *Iddo* the Prophet; and is emphatically termed by the *Latines*, *Sol inter Prophetas Minores*, the Sun among lesser Prophets: as being more clear and large in his Prophesies then any of the Minor Prophets. He was contemporary with *Jeremiah*, and began to teach after the Babylonish captivity, about two moneths after *Haggai* began his Prophesie; namely, in the eighth moneth of the second year of *Darius* the Third, King of the *Persians*. He also prophesied

pheſied on the ſame ſubject as did *Haggai*, by way of confirmation of what he had taught (being ſent by the Lord to his aſſiſtance) foretelling the coming of Chriſt and his Kingdom, under ſeveral viſions. This Book conſiſts of 14. Chapters and 211 Verſes, comprehended under three general heads, *viz.*

1. Of the eight Viſions and Expoſition thereof.	From Chap.	1. Chap. 7.
2. The Inſtruction of the People to the Worſhip of God.	From Chap.	7. to Ch. 9.
3. The deſtruction of the enemies of God, and the coming of the Meſſiah.	From Chap.	9. to the end.

The laſt Book of the Minor Prophets.

39. *Malachi*, is termed by the *Hebrews* מַלְאָכִי (*Angelus meus*, my Angel) by the *Greeks* μαλαχίας, which title is received and retained from the name of the Prophet and Author, emphatically termed by the *Latines*, *Terminus Veteris*, & *Novi Teſtamenti*, the limits or boundary of the Old and New Teſtament: This Prophet taught after the Babyloniſh captivity, and was the laſt of the three whom God had raiſed up for the conſolation of the Church after the captivity. In his Propheſies he reprehended the Prieſts of *Iſrael*, eſpecially for their coveteouſneſs and miſ-ſerving of God, contrary to the preſcripts of his

Word. He alſo foretold of the coming of Chriſt, and of *John* the Baptiſt, (who was the next Prophet that ſhould ſucceed *Malachi*, for between them there was not any, which was ſignified, either as a token of Gods wrath, or otherwiſe as an admonition to the people, that they ſhould expect and zealouſly deſire the coming of the Meſſiah.) This Prophet was contemporary with the two former, namely *Haggai*, and *Zechariah*, and confirmed their Doctrines in his ſeveral Propheſies; which do conſiſt of three Chapters, and 55 Verſes, comprehended under two general heads, *viz*

1. The Prophets reprehenſion of the Judaical people for their ſeveral iniquities	From chapter	1. to chap. 2.
2. His conſolation to the people by the promiſe of Chriſt, and of *John* the Baptiſt that ſhould come before him.	From chapter	2. to the end.

All which Canonical Books of the *Old Teſtament*, are properly comprehended, and orderly diſtinguiſhed under a threefold Claſſis, in theſe Memonical Verſes following, *viz.*

1. { *Poſt Geneſis, Exod. Levi. Num. Deut. Joſhua, Judex.*
Ruth, Samuel, Reges, Chronica, Eſdra, Nehemiah & Eſther.

2. { *Jobus, Pſalmographus, Proverbia, Concio, Carmen.*

3. *Eſa.*

3. { *Eſa. Jer. Ez. Daniel, Hoſ. Joel, Amoſus, Obadia.*
Jonas, Micha, Nahum, Hab. Soph. Hag. Zach. Malachias.

The total ſums whereof, collected ſtand thus.

		Books	Chap.	Verſes.
The *Pentateuch*	contains	5	187	5852
Major Prophets		9	216	6167
Minor Prophets		12	447	9786
Hagiographa		13	079	1407
Sum total		39	929	23212

As touching the numeral diſtinctions and diviſions of the Bible into Chapters and Verſes, we are here to underſtand, that the inſtitution thereof was not from the Original Authors and Pen-men of the Sacred Text, as may evidently appear from the ſeveral quotations inſerted in the *New Teſtament* out of the *Old*, wherein there is not any mention to be found of any particular Chapter or Verſe of the *Old Teſtament*, onely a recitation of the words of the Text; but the firſt diviſions of the Bible into Chapters, is generally aſcribed to *Hugo Cardinal* as the Author; and after him the ſubdiviſion of the *Latine Bible*, and alſo of the *New Teſtament* into Verſes, was undertaken and performed by *Stephanus*, without the aſſiſtance of any Author, as moſt Writers report.

The *Maſorites* whoſe Doctrines have been moſt carefully obſerved, and diligently purſued by the *Hebrews*, were wont to number every Verſe (as they have been ſince diſtinguiſhed) of every *Book*, and of every great *Section* of the Law, not onely of the *Pentateuch*, but alſo of the whole *Hebrew* Text; which number they noted at the end of the reſpective *Books* and *Sections*, firſt in literal numbers, afterwards by ſome Symbolical name, out of which the ſame number ariſeth: And more exactly to preſerve the *Sacred Text* from being corrupted by any change or alteration of the Verſes, they uſually obſerve and note the middle Verſes of every Book, *viz.*

In	*Geneſis*	They reckon	1532	Verſes; whereof the middle Verſe is noted in	Ch.27. V.40.
	Exodus		1209		Ch.22. V.28.
	Leviticus		859		Chap.15. V.7.
	Numbers		1288		Chap.17. V.5.
	Deuteronomy		955		Ch. 17. V. 10.
	The whole law		5843		*Levit.*6.8. v.8.

In	*Joſhua.*	they reckon	656	verſes; whereof the middle verſe is obſerved in	chapt. 13. 6.
	Judges.		616		chapt. 10.v.8.
	1 *Samuel.* 2 *Samuel.*		1506		1 *Samuel* in cha.28.v.24.
	1 *Kings.* 2 *Kings.*		1534		1 *Kings* in cha. 22. v.6.
	Iſaiah.		1295		chap. 33.v.21.
	Jeremiah.		1365		chap. 28.v.11.
	Ezekiel.		1273		chapt. 26.v.1.

The

The 12 *Books* of the *Lesser Prophets* are reckoned but for one, wherein they number 1050 verses. the middle verse is noted in *Mic.* 3. 12.

In	*Psalmes.*	2527	verses; where-of the middle verse is noted in	*Psa.* 78. v. 36.
	Proverbs.	915		cha. 16. v. 18.
	Job.	1070		cha. 22. v. 18.
	Canticles.	117		cha. 14. v. 14.
	Ruth.	85		chap. 2. v. 21.
	Lamentations.	154		chap. 3. v. 34.
	Ecclesiastes.	222		chap. 6. v. 10
	Esther.	166		chap. 5. v. 7.
	Daniel.	157		chap. 5. v. 30.
	Esdras.	688		*Nehemiah* in c. 3. v. 32
	Nehemiah.			
	1 Chronicles.			*1 Chronicles* in c. 27. v. 25
	2 Chronicles.	1763		

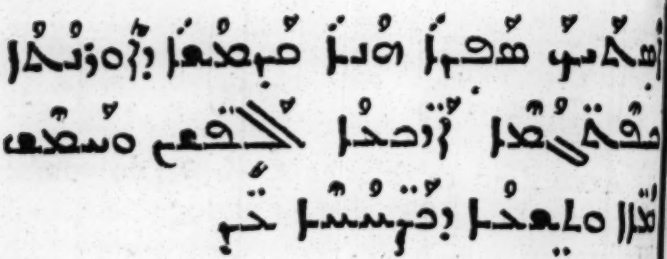
they reckon

According to this the *Masorites* do number but 23206. verses in the Catalogue of the old Testament, which is 6. verses short according to the accompt of us, as I have formerly noted. Hence the Arabians and Mahumedans in their Alcoran do imitate the Hebrews and Jews, both in their punctations and collection of various readings, and also in numbring the several verses, after this manner following:

In	*Mendinensi,* priori	6000	Verses.	Total 323015. verses, contained in the *Alcoran.*
	Mendinensi, altero	6216		
	Meecensi,	9219		
	Cufensi,	6236		
	Bozerensi,	6216		
	Schaniensi,	6226		

The

The like order hath alſo been uſed with the Chriſtians in numbring the verſes, both of the Old and New Teſtament, and placing them at the end of every Book; which order is alſo continued from the *Syriack* Manuſcript, wherein the verſes of every Book are computed, and written in the *Syriack* tongue at the end of each Book in words at length; An example whereof we have at the end of the Book of *Geneſis*, after this manner following:



Eſtayak ſephro hono qadmoyo duroyth bephethgome arbgno alphin vchameſh moe vteſhgno dbatſhchoche, l d. id eſt 34.

That is:

The end of the firſt Book of the Law, containing four thouſand five hundred and nine verſes, and thirty four Sections.

Of

Of the Hebrew Words, as they are observed in the holy Scriptures.

HAving thus briefly passed thorow the several Classes, Books, Chapters and Verses, contained in the Divine Canon of the Old Testament; the next thing to be consider'd in order, are the Words, (as they are originally noted in the Hebrew Canon, according to the Masoretical Doctrines in the Sacred Text,) which are generally observed under a five-fold distinction, as following, *viz.*

1, 2, 3, 4, 5 } in reference to their { *different soundings*, *ambiguous significations*, *posited places*, *several structures*, *supernal puncts*.

1. The *different soundings* usually observed by the Hebrews in a voice or word, are commonly distinguished by *plenè*, *& defectivè*; by the former we are to understand a word so written as to be read and pronounced with a full sound; as when the quiescent letters [י] *Jod*, and [ו] *Vau*, are expressed in a word where they are not usually pronounced; or where [ה] *He paragogick* is added to the second person of the preterperfect tense, and to its affix. By the latter,

ter, we are to underſtand defective words, wherein ſome one letter or more are wanting to make them perfect; ſuch are thoſe which are written without the quieſcent letters, [יוא or ה *final.*] Wherein it is alſo obſervable that all the full and deficient words in the Text are not re-numerated and noted, but ſuch chiefly as are commonly written, either fully or deficiently, and ſeldome otherwiſe; which are diſtinguiſhed according to this Rule, *Cum dictiones plenæ plures ſunt, quam deficientes numerarunt deficientes; è contra, cum deficientes ſunt plures quam plenæ numerarunt plenas*; (that is) when the full words are more then the deficient, they number the deficient; Contrarily, when the deficient are more then the full, they number the full: An example of the firſt, we have in *Geneſis, chap.* 2. *verſ.* 7. where we may obſerve the word ויצר *& formavit*, written once fully with a double [י] *Jod*, when otherwiſe and in other places it is commonly written with one ſingle *Jod*: The latter we may find in the Propheſy of *Jonah, chap.* 2. *verſ.* 3. in the word יסבבני (*circumdedit me,*) wherein is wanting the letter [ו] *vau*, in the middle; and for the ſame reaſon it is noted 9. times, in ſeveral places of the Text for a deficient word.

2. The *ambiguous ſignifications* of words, are generally obſerved, either from the literal ſenſe of the words written; or elſe from a different ſenſe as the ſame may be otherwiſe read: An example

example of the firſt, we may find in *Geneſis*, *chap.* 19 *verſ.* 8. where the word האל (*iſtis*) is noted to be found 8. times in ſeveral places of the Text under the conſtruction and ſignification of a Pronoune (as it moſt commonly is,) yet ſometimes the ſame word is found as a Noune proper, ſignifying one of the Divine names of God: An example of the ſecond we have in *Exodus*, *chap.* 4. *verſ.* 19. where the words לָךְ שׁוּב מִצְרָיִם (*vade revertere in Ægyptum*) may be otherwiſe read, againſt which in the margent is noted סבורין (*putantur*, (*hoc eſt*, *aliter legi poſſe.*) Under the like diſtinction and ſignification the Hebrews have obſerved, and accordingly noted 5 ſeveral places in the Canonical Text.

3. The *poſited places* of Words (as they are found and ſtand in the ſeveral Verſes,) are commonly obſerved under a three-fold order, diſtinguiſhed by the *initial*, *middle*, and *final* Words of every Verſe; Firſt, the *initial* Word is that with which any Verſe beginneth; as the Word ולכל (*& omni,*) in *Geneſis*, *chap.* 1.30. is obſerved to be an *initial* Word, beginning the Verſes 4. times; Secondly, the middle Word, is that which is placed in the middle of a Verſe, as the Word אחרי־כן (*poſtea*) in *Geneſis*, *chap.* 6. *verſ.* 4. is noted to be found 3. times in the middle of a Verſe: Laſtly, the *final* Word is that wherewith any Verſe endeth; as the Word הארץ (*terram*) in *Geneſis*, *chap.* 1. *verſ.* 1. is noted a *final* Word in 3. ſeveral Verſes.

4. The

4. The *various ſtructures* of Words are commonly obſerved in ſuch places where a Verbe is found to be peculiarly joyned with ſome Noune, or Prepoſition, or elſe with ſervile letters as not uſual; and eſpecially of thoſe Words which begin with any of the letters [ב ל or כ] and are punctted with a [:] *Scheva*, or [-] *Patach*, following a *Dageſch*; as in *Geneſis*, *chap.* 42. *verſ.* 18. the verbe יָרֵא (*timens*) joyned with אֶת־הָאֱלֹהִים *Deum*, for *timere Deum*, is noted to be found in 7. ſeveral places in the Canonical Text: Alſo in *Geneſis*, *chapt.* 1. *verſ.* 22 the Word בַּיַּמִּים *in maribus*, is noted to have 3. *Dageſhes*, *viz.* with a *Patach* under the [ב] following the *Dageſh*, and ſo of the reſt in order as the puncts denote.

5. The *ſupernal puncts*, are ſuch as are affixed or placed over the head of a word, or of any letter in the ſame, as vowel-puncts, although indeed they are not properly ſuch; but are ſpecially noted by the Hebrews to carry ſome myſticall ſenſe, *quæ Legis Oralis pars erant*; The antiquity of theſe Puncts, we find mentioned by *Berachoth* (*in Talmude Tract. cap.* 1. *& in Libro Zohar.*) which ſome do aſcribe to *Eſdras*, and the man of the great *Synagogue*, (but from no certain authority,) neither is there indeed any authentique reaſon why theſe Puncts or Pricks affixed over the head of any Word or Letter, ſhould render the ſame under a myſtical ſignification; but that this (by the Chriſtians) is rather

ther to be accompted a Rabbinical superstition: Yet for the further satisfaction of the Reader, I have here inserted 15. distinct Words of this kind, observed and noted by the Hebrews; Whereof 10. are found in the Law; 4. in the Prophets; and one in the Hagiographa, as following.

1 *Genes.* 16. 5. וּבֵינֶיךָ (*& inter te*) the later * *Jod* is
2 *Genes.* 18. 9 אֵלָיו (*ad eum*) the *Aleph*, *Jod* and *Vau* are
3 *Genes.* 19 39. וּבְקוּמָהּ (*& cum surgeret illa*) the *Vau* is
4 *Genes.* 33. 4. וַיִּשָּׁקֵהוּ (*& osculatus est eum*) 4. letters are
5 *Genes.* 37. 12. אֶת־צֹאן (*pecudes*) the first letters are
6 *Numb.* 3. 39. וְאַהֲרֹן (*& Aharon*) all the letters are
7 *Numb.* 9. 10. רְחֹקָה (*longinqua*) the *He* is
8 *Numb.* 21. 30. אֲשֶׁר (*quæ*)
9 *Numb.* 29. 15. וְעֶשְׂרֹן (*& decimam*)
10 *Deut.* 29. 29. לָנוּ וּלְבָנֵינוּ (*nobis & liberis nostris*) many letters are
11. 2 *Sam* 19. 20. יָצָא (*egressus est*) all
12 *Esa.* 44. 9. הֵמָּה (*ipsa*) all letters are
13 *Ezech.* 41. 20. הַהֵיכָל (*templi*) 4. are
14 *Ezech.* 46. 22. מְהֻקְצָעוֹת (*angulata*) 5. are
15 *Psa.* 27. 13. לוּלֵא (*nisi*) 3. letters are

Punctated.

* Not written in the whole law with a double *Jod*, but in this place.

* the punctes are omitted in the Bible)

* By error in the Transcript, yet noted by the *Masorites*.

Of

Of the Hebrew Letters in the Original Text.

AS the *Words*, ſo alſo the *Letters* originally written and comprehended in the words of the Canonical Text of the *Old Teſtament*, are by the Hebrews obſerved and noted under a different diſtinction, *viz.*

First, *Secondly*, in reference to their { *poſited Characters.* / *certain Numbers.*

The *poſited Characters* of the Letters are diſtinguiſhed according to the Latines by
1. *Majuſcula.*
2. *Minuſcula.*
3. *Inverſa.*
4. *Suſpenſa.*

1. *Literæ Majuſculæ*, are the great Letters of the Hebrew Text, collected and diſpoſited into an Alphabetical order, aſcribed to the ſeveral places wherein they are found: The uſe of theſe Letters are properly to denote ſome commendation or exaggaration of the thing ſignified by the word wherein they are placed: Of which kind although the Letters exceed not 22. the Number of the Alphabet, yet there are 31. diſtinct places of Scripture calculated and noted with theſe Letters; ſome whereof are double, and ſome treble, as in the order following:

1. *Chron.*

1. *Chron.* 1: 1. א in אדם *Adam.*
2. *Genes.* 1. 1. ב in בראשית *in principio.*
3. *Levit.* 13:33. ג in והתגלח *& raditur.*
4. *Deut.* 6. 4. ד in אחד *vnus.*
5. *Deut.* 32. 6. ה in הליהוה *an Domino.*
6. *Levit.* 11:42. 7. *Esther.* 9. 9. ו in גחון *venter.* ויזתא *Vaiezatha.*
8. *Malac.* 3. 32. ז in וכרו *recordamini.*
9. *Esther* 1. 6. ח in חור *candidum.*
10. *Job* 9. 34. 11. *Eccles.* 7, 1. ט in שבטו *virga ejus.* טוב *bonus.*
12. *Num.* 14. 17. י in יגדל *magnificetur.*
13. *Psal.* 80. 16. כ in וכנה *& surculus.*
14. *Deut.* 29 28. 15. *Lev.* 11. 30. ל in וישלכם *& disjecit eos.* והלטאה *& lacerta.*
16. *Prov.* 1, 1. 17. *Gen.* 50. 23. מ in משלי *proverbia.* שלשים *Abnepotes.*
18. *Exod.* 34. 7. 19. *Ruth.* 3, 13. 20. *Nun.* 27. 5. נ in נצר *seruans.* לינו *pernocta.* משפטן *causam earum.*
21. *Ecc.* 12. 13. 22. *Num* 13. 30. ס in סוף *summa.* ויהס *& silere fecit.*
23. *Deut.* 6. 4. ע in שמע *audi.*
24. *Dan.* 6 20. 25. *Gen.* 30 42. פ in בשפרפרא *summa aurora.* ובהעטיף *& in serotinando*
26. *Esd* 56. 10. צ in צפיו *speculatores ejus.*
27. *Psal.* 84. 4. ק in קו *nidus.*
28. *Exod.* 34. 14. ר in אחר *alius.*
29. *Cant.* 1. 1. ש in שיר *canticum.*
30. *Deut.* 18. 13. 31. *Esth.* 9. 20. ת in תמים *integer.* ותכתוב *& scripsit.*

Note, that the *Majuſcula* [נ] *Nun* in *Ruth* the 3. 12. is not marked by the *Orientales*, but inſtead thereof they are wont to put a [ל] *Lamed* for the *Majuſcula*.

2. *Literæ Minuſculæ*, are the ſmall or common Letters of the Hebrew Text, likewiſe collected and diſpoſed into an Alphabetical order; denoting in the places where they are inſerted, a diminution or contempt of the thing ſignifyed by the Word: of which kind there are 33. obſerved in the original Text; namely, in the Canonical Books of the Old Teſtament, according to this order following, *viz.*

1. *Levit.* 1. 1. א in ויקרא *& clamavit.*
2. *Prov.* 30. 15. ב in הבֵ *da.*
3. *Job* 7. 5. ג in וגיש *& gleba.*
4. *Prov.* 28. 17. ד in אדם *Adam.*
5. *Gen.* 2. 4. ה in כהבראם *quando creati (ſunt illi*
6. *Num.* 25. 12. } ו in { שלום *pax.*
7. *Pſal.* 24. 4. } { לשוא *in vanum.*
8. *Eſth.* 9. 9. ז in ויזתא *Vaiezatha.*
9. *Job* 33. 9. ח in חף *nitidus.*
10. *Lam.* 2. 4. } ט in { טבעו *demerſa ſunt:*
11. *Num* 31. 24. } { וטהרתם *& mundi eritis*
12. *Deut.* 32. 18. י in תשי *oblitus es.*
13. *Gen.* 33. 2. כ in ולבכתה *& ad deflendum eam*
14. *Lam.* 1. 12. ל in לוא *non.*

15. *Levi*

15	*Levit.* 6. 9.	מ in	מוקדה	*adustio.*
16	*Deut.* 31. 27.		ממדים	*rebelles.*
17	*Neh.* 13. 30.		ומהדתים	*& mundavi eos*
18	*Lam.* 4. 14.	נ in	נעו	*vagantur.*
19	*Esa.* 44. 14.		ארן	*ornus.*
20	*Jer.* 39. 13.		ונבושזבן	*& Nabuschazban (ban.*
21	*Prov.* 16. 28.		נדגן	*susurro.*
22	*Nah.* 1. 3.	ס in	בסופה	*in tempestate.*
23	*Psal.* 27. 5.		בסכה	*in tabernaculo suo.*
24	*Lam.* 3. 36.	ע in	לעות	*ad pervertendum.*
25	*Dan.* 6. 20.	פ in	בשפרפרא	*in summa au- (rora.*
26	*Jer.* 14. 3.	צ in	וצוחרת	*& clamor.*
27	*Job* 16. 14.		פרץ	*ruptura.*
28	*Gen.* 27. 47.	ק in	קצתי	*tædet me.*
29	*Exo.* 32. 25.		בקמיהם	*inter adversari- (os eorum.*
30	*Exo.* 23. 19.	ר in	ראשית בכורי	*initium (primitivorum.*
31	*Exo.* 34. 26.		ראשית בכורי	*principi- (um primitivorum.*
32	*Esther* 9. 7.	ש in	פרשנרתא	*Parshandatha.*
33	*Esther* 9. 9.	ת in	פרמשתא	*Parmashta,* (two sons of *Haman*)

3. *Litera inversa*, is an inverted or retrorsed Letter turned with the face upward or backward; this is onely observed of the Letter [נ] *Nun*, which is sometimes found placed in a word (as it were) with the heels upwards thus

thus [נ] which denoteth ſome perverſity or retroaction in the thing ſignified by that word wherein it ſtandeth: The *Hebrews* are wont to obſerve nine ſeveral places which are noted in the Original Text, wherein this Letter is found to be inverted, according to this order following, *viz.*

I. *Numb.* 10. 35. in the word נסעו *in proficiſcendo.*
II. *Num* 11. 1. in the word במתאננים *quæritantes.*
III. *Pſal.* 107. 23. in the word באניות *in navibus.*
IV. 24. in the word ונפלאותיו *& mirabilia ejus.*
V. 25. in the word נליו —— *fluctus ejus.*
VI. 26. in the word נפשם *anima ipſorum.*
VII. 27. in the word וינועו *& vagantur.*
VIII. 28. wherein there is never a *Nun.*
IX. 29. in the word נדיבים *principes.*

(*Note that the Letter* נ *in the aforeſaid ſeven verſes of the* 107. Pſalm *is not inverted in the Original Text to which it is aſcribed, but onely noted in the Margent with this diſtinction* נון הפוכה (*that is*) Nun *inverted, or elſe the Letter it ſelf is inverted thus* [*in the Margent.*)

4: *Literæ ſuſpenſæ*, are ſuch Letters as are ſometimes found ſuſpended in the Original Text: Theſe are onely obſerved in two Letters *viz.* in נ *Nun*, and ע *Aiin*; whereof the former is noted but once, the latter three times (that is) in three diſtinct places ſuſpended, *viz.*

נ in מנשה *Menaſſes, Judg.* 18. 30.
ע in מיער *ex ſylva, Pſal.* 80. 14.
שעים *improbi, Job* 38. 13.
מרשעים *ab improbis, Job* 5. 15.
} is ſuſpended.

So

Secondly, The number of the Letters contained in the Original Text of the *Old Testament*, are calculated according to the *Hebrews* after a twofold manner, *viz.*

First, *Secondly*, { in reference to the { *Final* / *Mediate* } } Letters.

The *Final* Letters are such onely as are placed at the end of a word, in number five, which are distinguished from all others by the extension of their Forms, and computed as following, *viz.*

1. ך	*Caph*	is noted to be found in the end of a word	10981	times in the Canonical Text.	
2. ם	*Mem*		24973		
3. ן	*Nun*		8719		
4. ף	*Phe*		1975		
5. ץ	*Tzade*		4872		

Total 51520.

The *Mediate* Letters are all such as are inserted in the *Hebrew* Alphabet, which are in number 22. according to which all the Letters contained in the Canonical Books of the *Old Testament*, are calculated in an Alphabetical order, that is, according to the noted places of Scripture, which express the respective sums of the Letters by adding the apposite places twice to every Letter, as following.

Letters.			*Numbers.*		*Appoſite places.*
1	א	is contained in the *Hebrew* Text	42377	times; whoſe appoſite places, are	*Nehe.*7. 16. *Num.*7. 17.
2	ב		38218		*Num.* 1. 33. *Neh.* 7. 11.
3	ג		29537		*Num.* 3. 37. *Eſdr.*2. 65.
4	ד		32530		1 *Chro.*12.35. *Neh.*7.38.
5	ה		47554		*Num.*1. 21. *Neh.* 7. 34.
6	ו		76922		*Num.*1. 27. *Neh.* 7. 17.
7	ז		22867		1 *Chro.*12.30 *Neh.*7.19.
8	ח		23447		2 *Chro.*25.12. *Neh.*7.42.
9	ט		11052		omitted in the Text.
10	י		66420		*Ezra* 2. 69. *Neh.* 7. 35.
11	כ ך		37272		*Num.*31.38. *Cant.*8. 12.
12	ל		41517		*Num.* 1. 33. *Neh.* 7. 42.
13	מ ם		52805		*Num.* 1. 25. *Ezr.* 2. 67.
14	נ ן		32977		*Num.* 1. 35. *Gen.* 5. 31.
15	ס		13580		*Pſal.* 60. 2. *Neh.* 7. 10.
16	ע		20175		*Ezek.*48. 18. *Gen.*5. 31.
17	פ ף		20750		*Ezek.*48. 35. *Num.*4. 36.
18	צ ץ		16950		*Num.*31. 40. *Gen.* 9. 29.
19	ק		22972		1 *Chro.*12. 13. *Ezr.*2. 3.
20	ר		22147		*Pſal.*68. 18. *Gen.*47. 28.
21	ש		32148		*Num.*31. 35. *Neh.*7. 44.
22	ת		59343		*Gen.* 5. 5. *Num.* 3. 43.

Hence the ſeveral Letters comprehended in the Canonical Books of the *Old Teſtament*, according to the Original, are thus collected.

The ſum of the
- Final Letters ſtanding in the end of words ——— 51520.
- Final Letters in the middle of words ——— 160734.
- Mediate Letters apart ——— 763160.
- Mediate and Final Letters — 975434.

of

Of the Punctſ or Pricks in the Hebrew Text.

ALthough the *Punctſ* or *Pricks*, noted in the *Hebrew* Text, are not eſſential, as any material part of the Sacred Scriptures, the ſame having been otherwiſe written in the Original; yet foraſmuch as theſe *Punctſ* have been principally invented and affixed to the *Hebrew* Characters, for the more eaſie reading and diſtinguiſhing of various words and phraſes in the holy Scriptures, as well in their due pronounciation, as in the proper ſenſe, which might otherwiſe ſeem ambiguous and doubtful to the Reader. It will therefore be neceſſary in this place, briefly to obſerve them as we finde them under a twofold diſtinction as following.

The Punctſ noted in the *Hebrew* Text, are in reference to their Powers, either { 1. *Vocal*, or 2. *Literal*.

The *Vocal* or *Vowel-Punctſ* are ſuch as denote the ſound of a Vowel in the proper pronounciation; whence according to the Latines, *Vocales ſunt dictionum quaſi animæ, quæ eas vivificant & movent, unde à voce dicuntur vocalia*, Vowels are as the ſouls of words, giving life and motion to them, and are called Vowels from

a voice, or articulate ſound. Theſe are generally obſerved under a threefold order.

Viz. 1. 2. 3. } of the { *Original*, *Number*, *Figure*, *Names*, *Powers*, *Offices* } of the *Vocal* or *Vowel-Punctſ.*

1. *Of the Original of the Vowel-Punctſ noted in the Hebrew Text.*

THere are ſo many various and different opinions touching the original of the *Vowel-Punctſ*, that among ſeveral Writers in their ſeveral Tracts, I have ſcarcely found two to agree, either in their Antiquities or Authors: Some would have them to have been originally invented with the Letters, and affixed to them, when they were firſt inſcribed in the Sacred Text, uſing it as an argument, that *Nulla lingua vocalibus carere poteſt, nec vox ulla ſine vocalibus pronunciari*, no Tongue can be wanting of *Vowels*, neither can any word be pronounced, without a Vowel; from whence they would infer and aſcribe the invention of the *Vowel-Punctſ* to *Moſes*, as the firſt Pen-man of the Text: But this aſſertion ſeems to be anſwered and rejected from the antiquity of the Letters, which

which if truly inquired into, will be found of a far longer date than any part of the Sacred Scriptures written by *Moſes*: Beſides thoſe various Characters of *Vowel-Punctſ* now uſed in the Sacred Text, do not argue any want of *Vowels* in the original, ſeeing the ſame was diſtinctly read and underſtood under a proper pronounciation and ſignification, before ever theſe *Punctſ* or *Pricks* were known; for had they been found out at the ſame time with the Letters, it is probable they would with the ſame have been inſerted in the Original Text, where (according to authentick Hiſtories) they were not found to have been added until many years after: Others do aſcribe the invention thereof to *Ben Aſcher*, upon no other reaſon then becauſe he numbred the Punctations of the Bible, which is generally read and obſerved by the *Occidental Jews*, namely thoſe that inhabited the Land of *Iſrael*, occidental to thoſe of *Babylon*, who in reſpect of the other are termed *Oriental Jews*, following the *Lection* of *Naphtali*: Others refer the firſt invention of theſe *Punctſ* peculiarly to *Ezra*: Others to *Ezra* and the men of the great Synagogue, that ſettled the Reformation at *Jeruſalem*, who are thought to have found out and affixed the ſaid *Punctſ* to the holy Text, about 500 years ſince the Aſcenſion of Chriſt. To this aſſertion much credit might have been given, had not theſe *Punctſ* been obſerved long before: Al-

ſo

ſo others aſcribe the firſt invention thereof to the *Maſorites*, in that they were the principal Authors of the Critical Doctrines on the ſacred Scriptures; but it follows not therefore, that the *Maſorites* were the firſt inventors, but rather Reſtaurators of thoſe *Punctſ*, which ſeem to have been long before invented.

The Ancient *Maſorites* had onely three quieſcent Letters, *viz.* [א ו י] which from their uſe were called *Matres Lectionis*, the ſame being invented by them, for the ſupply of the ſeveral *Vowel-Punctſ* we now uſe in reading, whereof the [א] expreſſed an [*a*] ſupplying the *Punctſ* [◌ַ & ◌ָ] the [ו] expreſſed [*o* & *u*] ſupplying the *Punctſ* [וֹ ◌ֻ & ◌ׇ] the [י] expreſſed [*e* & *i*] ſupplying the *Punctſ* [◌ֶ ◌ֵ & ◌ִ] So that it remains yet as a queſtion among the beſt Writers, who was the firſt inventor of the *Vowel-Punctſ*, and when or by whom the ſame were firſt inſcribed in the Sacred Text, as we now finde them.

Alſo the Vowels [ו & י] in the end of words, after certain Puncts make Dipthongs, *viz.*

- [ו] by a [◌ַ], by a [◌ָ], by a [◌ֹ], hath the ſound of the Dipthong:
  - *au*, as in עָנָו *gnanau.*
  - *eu*, as in שַׁלֵּו *ſchaleu.*
  - *iu*, as in פִּיו *piu.*
- [י] by a [◌ַ], by a [◌ָ], by a [◌ֵ], hath the ſound of the Dipthong:
  - *ai*, as in פָּנַי *panai.*
  - *oi*, as in גּוֹי *goi.*
  - *ui*, as in גָּלוּי *galui.*

The Jews uſe not the [ו] as a Dipthong, but pronounce it as a Conſonant; alſo the [י] is doubted of by ſome Rabinical Writers.

2. *Of*

2. *Of the Numbers, Figures, Names and Powers of the Vowel-punctsy according to the Hebrew.*

Num.	Fig.	Names.		Powers.
Longæ.	1, ָ	*Cametz,*	hath in pronunciation the sound of the Letter	*a.* obscure, as *Canaan.*
	2, ֵ	*Tzere,*		*e.* clear, as in *Neer.*
	3, ִ	*Chirek-gadol,*		*i.* circumflex'd as *Ihr.*
	4, ֹ	*Cholem,*		*o.* as a Greek ω, as *Or.*
	5, ֻ	*Schurek.*		*u* as a Greek υ, as *Our.*
Breves.	6, ַ	*Pathach,*		*a.* clear, as in *That.*
	7, ֶ	*Sægol,*		*e.* obscure, as in *Their.*
	8, ִ	*Chirek-katon,*		*i.* small, as in *Sin.*
	9, ָ	*Cametz-catuph,*		*o.* brief, as in *Son.*
	10, ֻ	*Kibbutz.*		*y.* as a Greek υ, in *Due.*
Brevissimæ.	11, ְ	*Scheva,*		*e.* rapid, as in *Letter.*
	12, ֲ	*Chatephpathach,*		*a.* clear, as in *Hat.*
	13, ֱ	*Chatephsægol,*		*e.* obscure, as in *Heat.*
	14, ֳ	*Chatephcametz.*		*o.* brief, as in *Hot.*

Otherwise they may be thus contracted.

A	E	I	O	U
ַ ָ	ֱ ֶ	ִ	ֹ	ֻ
ֲ ָ	ֵ ֱ ֶ		ֳ ָ	

Of the Five Long Vowel-punctsy

The 5 former Vowel-puncts, *viz.* [ָ ֵ ִ ֹ ֻ] are accounted Long, having in their founda double

double time: of theſe the *Cametz*, *Tzere*, and *Cholem*, are changed in the declenſion, ſo alſo is the *Chirek-gadol*, (or great *Chirek*) going before a *Pathach*, and the *Scheva* following another; if the *Chirek* be placed before a *Jod*, or with an accent, it is accounted as a great *Chirek*; The *Schurek* is alwayes written with a [וּ *Vau*] or a title within it to diſtinguiſh it from a *Dageſch*; although ſometimes the punct or title in the *Vau* may ſtand for a *Dageſch*, when another vowel-punct is put under, or a *Vau* following, as in צָוּוּ wherein the [וּ] having a vowel next following, is a conſonant, and the other [וּ] a vowel. Alſo a [וֹ] *Cholem* is pronounced with the præcedent Letter, but a [ו] ſimple without a vowel under it, is quieſcent.

Of the Five ſhort Vowel-puncts.

The other 5 Vowel puncts (ſubſequent to the former) *viz.* [ַ ָ ֶ ֵ ִ] are accounted ſhort, having in their ſound only a ſingle time; wherein it is obſervable, that when a *Pathach* is put beneath the Letter, חחע *hechang* in the end of a Word, it is alwayes pronounced before that Letter, as in אֱלוֹהַּ *Eloh*, not *Eloha*, in רוּחַ *Ruach*, not *Rucha*, alſo in שׁוֹמֵעַ *Schomeang*, not *Schomenga*: This punct being thus placed, is for diſtinction from the common *Pathach* which the Hebrews term פַּתָח גְנוּבָה *Pathach genuba*

(id

(*id eſt furtivum*) Alſo *Cametz catuph* is ſometimes noted with the figure of a ſingle *Cametz*; as when it is without the accent *Metheg*, or when it followeth next to a *Scheva*, or *Dageſch*, or followeth a *Chatephcametz*, or *Maccaph*; as in כָּל־גּוֹיִם פָּעֲלוּ חָכְמָה according to this rule, *viz.*

1 2
Ante ſcheua abſque Metheg, forte ante Dageſch ſine cantu:
3
Gutturis ante Chatephcametz tonico ſine cantu:
4
Syllaba ſi fuerit poſtrema & conſona muta:
5
Si Maccaph ſequitur; non longum, ſed breve Cametz.

It is alſo to be obſerved, that although the *Cametz chatuph* and *Chatephcametz* differ not in their figures the Character [◌ֳ] being common to both, yet that they are diſtinct in reference to their places: For the *Cametz chatuph* may be put under any of the Letters in the Hebrew Alphabet, but the *Chatephcametz* is never placed under any other than Gutterals: Alſo the *Cametz catuph* will admit of a *Scheva* quieſcent or *Dageſch* following it, but the *Chatephcametz* never, according to the rule following.

1 2
Si mutum ſequitur Scheva, vel Dageſch ſine puncto.
3
Et ſi gutturis gaudet, Chateph tibi Cametz.

Of

Of the Four ſhorteſt Vowelpuncts.

The 4. laſt Vowel puncts, *viz.* [: -: ׃ ׃ (or ׃)] are accounted moſt ſhort in ſound; whereof the firſt, *viz. Scheva* is (according to the *Grammarians*) termed an inſtable or improper Vowel as having no Vocal ſound by reaſon of it's celerity in the pronunciation: In ſuch words wherein it is at any time pronounced, it is ſaid to be movable and vocal, otherwiſe it is immovable and mute; ſome never read it at all, but do obſerve it as a ſign of the Conjunction of Conſonants: hence as it is derived from *Schau* (*nihil*) it is accounted even as nothing in pronunciation: Some write it שָׁוֵה from שָׁוֶה (*æqualis*) becauſe it hath the ſound of all the puncts to which it is added; for which reaſon the ſame punct is variouſly pronounced, *viz.* ſometimes as [*a*] ſometimes as [*e*] and ſometimes as [*o*] as in סְדוֹם *Sodom*; and for that it is generally ſuffixed under ſervile Letters, it is therefore termed by the Hebrews עֶבֶד עֲבָדִים *ſervus ſervorum*: This punct is commonly read in the beginning of a Word under a dagheſched Letter, after another *Scheva*; in the middle of a Word under a double Letter after a long punct before an *Aleph*, and after a ſhort punct with the accent *Metheg*; as for example in בְּרוּאשׁ *Bereſch*, פִּקְּדוּ *Pikkedu*, תִּפְקְּדוּ *Tipkkedu*, הַלְלוּ *Halelu*, פְּקֻדָּה *Pakedah*, לִשְׁאוֹל *Liſcheol*, לִמְנַצֵּחַ

לַמְנַצֵּחַ *Lamenatzeach*; But the ſame is never read before another *Scheva* after a ſhort vowel, without the accent *Metheg* in the end of a word, as תִּפְקְדוּ *Tiphkedu*, אַשְׁרֵי *Aſchre*, יִשְׁתְּ *Jeſchth*; alſo in the Word דֶּרֶךְ *Derech*, the *Scheva* is kept for expreſſing the *Daleth*: The various readings whereof are obſerved from theſe verſes, *viz.*

1 2 3 4
Poſt longam & ſocium ſub Dages fronte, movetur
1 2 3
Infine eſt, ſocium ante, brevi præunte, quieſcit.

Under the former ſignifications this punct *Scheva* is termed ſimple, wherein the figure or Character doth conſiſt of two Pricks like a Colon perpendicularly placed one over the other; but when the ſame is joyned with a *Pathach*, *Segol* or *Cametz*, it is ſaid to be *compound*; from whence thoſe three Punctſ wherewith it is joyned, *viz.* [ֲ ֱ & ֳ] are commonly called *Chateph-pathach*, *Chateph-ſegol*, & *Chateph-cametz*: which Compound-punctſ are properly affixed to the Gutteral-letters, [א ה ח ע] as אֱמוּנָה *emu-na*, הַבּוּ *habbu*, חֳלִי *Choli* & עֲלֵיהֶם *alehem*.

3ly. *Of the Office and uſe of the Vowel-punctſ.*

When we conſider how in every Language and Speech, the Vowels are as the life and ſoul of Words; and how in the Hebrew, (as the original

nal of all Tongues) the Characteriſtical punct
are the repreſentations of thoſe Vowels; w
cannot but imagine their general office and u
to extend beyond the limits of our preſent ob
ſervations confined to the method and Conten
of this Treatiſe; yet ſo far as the ſame may (i
our judgment) be thought neceſſary and appli
cable to our preſent purpoſe we muſt not her
omit it: Wherefore the uſes of theſe punct̃s in re
ference to the Hebrew Text, may be generall
noted under a twofold diſtinction, *viz.*

The { *firſt*, *ſecond*, } uſe ſerving for the due { *Signification*, *Pronunciation*, } of Word

Touching the firſt uſe, wherein they ſerv
for a diſtinct and due ſignification of Word
we are here to underſtand (as formerly) tha
although the Vowel-punct̃s are not of th
eſſence of the original Text (as part of the S
cred Scriptures,) yet ſhould they be taken awa
the ſame would be left uncertain and dubious i
ſeveral Words of ambiguous ſignifications; a
example whereof we have in the Word דבר
wherein notwithſtanding the very ſame Lette
and order is retained, yet may this Word be
rendred under 8. ſeveral and diſtinct ſignifica
tions, according to the punct̃s affixed, as fol
lowing:

1. דָּבָר	according to which punctsit signifyeth	*verbum*, a word.
2. דֶּבֶר		*peſtis*, a plague.
3. דְּבִר		*adytum*, a ſecret place in the Temple.
4. דָּבַר		*dixit*, he ſaid it.
5. דֹּבֵר		*loquens*, a ſpeaking.
6. דִּבֵּר		*dictum*, a ſaying.
7. דַּבֵּר		*loqui*, to ſpeak.
8. דַּבֵּר		*loquere*, ſpeak you.

The Second uſe of the Vowel-puncts in reference to the due pronunciation of Words, may be briefly obſerved from this one Example taken out of the Sacred Text: In which Lection the ſeveral Puncts, and alſo all the Letters of the Alphabet both *mediate* and *final*, are comprehended, as following;

Zephaniah 3. 8.

לָכֵן חַכּוּ־לִי נְאֻם־יְהוָה לְיוֹם קוּמִי לָ

ad kumì lejòm Adonai-neum lì-chakku lachèn

ad ſurgam quo diem ad, Dominus inquit me expectate ideo

כִּי מִשְׁפָּטִי לֶאֱסֹף גּוֹיִם לְקָ

kevisì gojim, leeſòph miſchpatì chì

regem ut, gentes colligere meum decretum quia

מַמְלָכוֹת לִשְׁפֹּךְ עֲלֵיהֶם זַעְמִי כֹּל־חֲרוֹן

mamlachòth li charòn-col zaamì alehè-liſchpòch

ire furire omnē meā indignationē eos ſuper effundēdū ad, regna

כִּי בְאֵשׁ קִנְאָתִי תֵּאָכֵל כָּל־הָאָ

kì beèſch kinathì teachèl col-haarets

ra, omnis devorabitur mei zeli ignem quoniam

For further uſes of the Vowel-puncts I ſhall refer the Reader to the Third Part of my *Critica Divina*, which treateth of the ſeveral *Lections* and *Interpretations* of the holy Scriptures.

2ly. *Of the Literal-puncts.*

The *Literal* puncts are miniſterial, denoting the ſound or power of a Letter; theſe are commonly reduced under 2 general heads, ſubdivided into 4. diſtinctions, *viz.*

Syncritical
1 *Daghes* (.) diſtinguiſhed by *lene.* & *forte.*
2 *Mappick* (ה) a punct in *He.*

Diacritical
3 *Jamin* (ש) punctted on the right hand
4 *Smol* (ש) punctted on the left hand

1. The *Daghes-lene*, is a Syncritical or Umbilical punct or prick in the middle of any of the ſix Letters, *viz.* בגדכפת *Begad-kephath*, which in the beginning of a ſentence taketh away the aſpiration, and tenuateth the ſound of the Letter, wherein it is inſcribed, as [בּ *ba*, דּ *di*, פּ *pe*, תּ *tu*,] theſe in the middle of a word after a [:] are quieſcent: To this punct the רָפֶה *Raphe* or aſpiration is oppoſed, which is wont to be noted with a little tranſverſed line thus [–] above the Letter. Where the *Daghes lene* is abſent or wanting, the aſpiration is obſerved, making [*bh. gh, dh. ch. ph. th.*] alſo

Ra

Raphe is ſometimes continued *Euphoniæ gratia*, likewiſe after a [:] quieſcent; as in עבדי, מרכי, alſo the *Raphe* remaineth after theſe quieſcent Letters [א ה ו י.] The *Daghes-lene* is never expreſſed in the *Begad-kephath*, unleſs the quieſcents are movable, as in יהוה *Jehovah*, which is read as *Adonai* with a movable *Jod*, therefore after the ſame is alſo a *Daghes*.

Daghes-forte is alſo a Syncritical or Umbilical punct or prick inſcribed in the middle of all the Letters, excepting the Gutturales אהחע & ר: This punct doubleth the Letter wherein it is inſcribed in the pronunciation; as הגּשׁ *hyg gaſch*, for הגנשׁ, alſo גלּתה *gil-letha*. it is noted after the long and ſhort vowels, but never after the ſhorteſt: And is diſtinguiſhed from the *Daghes-lene* after two manners, *viz.* 1*ſt.* The *Daghes-lene* alwayes followeth a Letter, but the *Daghes-forte* alwayes followeth a vowel: 2*ly.* The *Daghes-lene* is put only in the *Begad-kephath*, or 6 Letters afore-mentioned; but the *Daghes-forte* is not only in the *Begad kephath*, but alſo in all the other Letters, excepting the Gutturales and *Reſch*, as aforeſaid. Alſo the *Daghes* is ſometimes obſerved under a threefold diſtinction, termed (from the Hebrews) *Temurah*, *Haddikun*, and *Tipheereth*; that is, Compenſative, Characteriſtical, and Euphonical.

2. The *Mappick*, is a Syncritical or Umbilical punct or prick, impoſed in the middle of the final movable ה *He*, thus [ה] which extendeth

or doubleth the pronunciation in time. This punct is obſerved in the end of theſe 4. verbes, *viz.* גָּבַהּ חָמַהּ כָּמַהּ נָגַהּ alſo in the *Nonne* אֱלוֹהַּ and for the fæminine affix of the third perſon in ה, as בִּנָּהּ, wherein it denoteth the [ה] to be pronounced, which would otherwiſe be quieſcent; whence the ſame is never uſed but in a final *He*.

3. *Jamin* is a diacritical punct or prick appropriated only to the Letter [ש] over which on the right hand it is alwayes affixed thus [שׁ,] denoting the pronunciation thereof ſomewhat obtuſe as with *Sch*, as מֹשֶׁה *Moſchæ*, שֵׁשׁ *Scheſch*, ſix; hence the Letter noted with this punct is called *Schin*.

4. *Smol*, is another diacritical punct or prick, impoſed over the ſame Letter on the left hand ſtanding thus [שׂ] denoting the pronunciation thereof more acute, as with a ſingle *S*, as שִׂנְאָה *Sone*; hence the Letter noted with this punct is (for diſtinction ſake,) called *Sin*: Alſo the Letter [שׁ] is ſometimes noted with both the aforeſaid puncts thus [שׁ֑] whereof one ſtandeth for a *Cholem*, and the other in the place of a *Jamin* or *Smol*, diſtinguiſhed from the Letter preceding or following. Thus much touching the Puncts.

Of

Of the ſeveral Accents as they are obſerved and noted in the Hebrew Text.

AS the Hebrew Puncts ſerve properly for the due ſignification and pronunciation of words, ſo the Accents (according the Grammarians) are Characteriſtical notes, invented for the moderating and ſweetning the ſound of Words and Sentences: theſe are commonly obſerved under a two-fold diſtinction, *viz.*

Either { 1. *Tonical* / or / 2. *Euphonical*, } otherwiſe { *Grammatical* / or / *Rhetorical.*

1. A *Tonical* Accent ſharpeneth the ſound of a voice or word, either in the ultimate or penultimate ſyllable; when the Tonical Accent is uſed in the ultimate ſyllable of a word (as moſt commonly it is, eſpecially if the ſame be long,) it is then called from the *Chaldee* מִלְרַע *milra* (beneath) but when the accent falls in the penultimate Syllable, it is called מִלְעֵיל *milhel* (above:) the antepenultimate Syllable hath no accent, but when the penultimate Syllable is moſt ſhort, and the Analogie rejecteth the accent from the ultimate Syllable, as in the word לָהּ where ה *He* being *paragogick*, the accent cannot be put in the ultimate Syllable. It is alſo obſervable, that if the two laſt ſyllables be equal, the vocables are for the moſt part penacute, as אָמַרְתְּ, ſo alſo are thoſe which have a double *Pathach*, or *Segol* and *Pathach*, or *Cholem* & *Chirek*, as חֹלִי יִשַּׁע קִחַתְּ If the two laſt Syllables are unequal, the accent adhereth to the longer, as סֵפֶר מֵת.

The

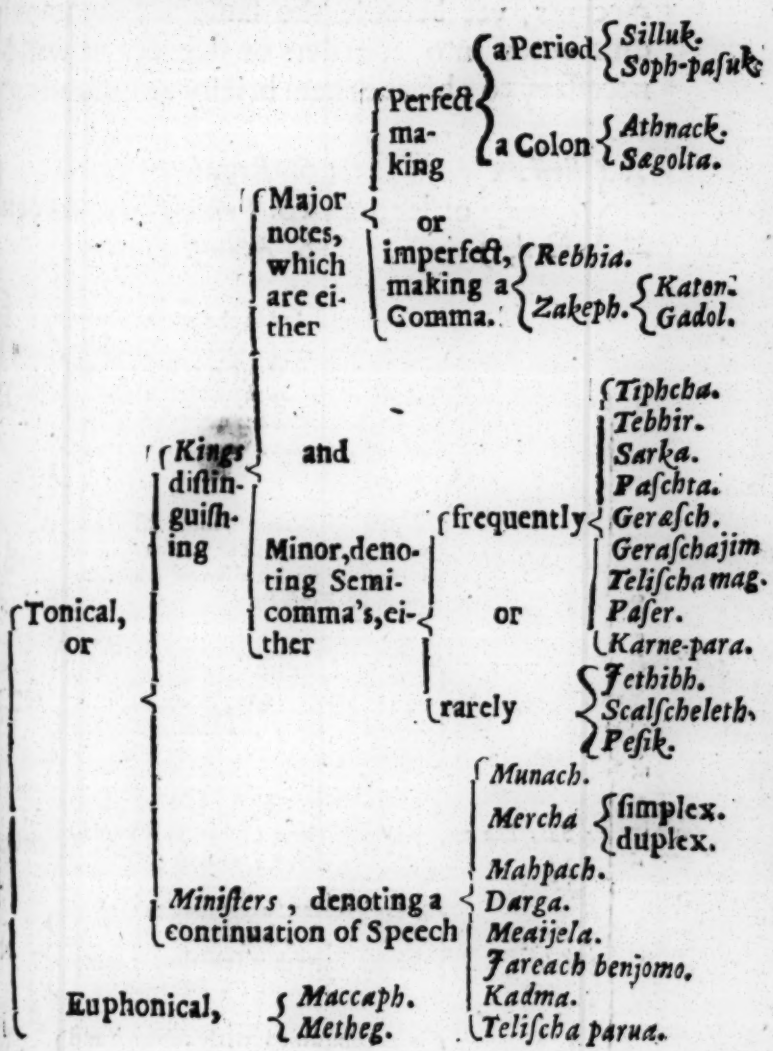
The Tonical Accents are in number 25. whereof 14. are noted above the Syllables, and 11. beneath, as following.

	Num.	Figures.	Names.	Significations.
Supra vocem.	1.	֒	*Paſchta.*	פשתא *extenſor.*
	2.	֓	*Kadma.*	קדמא *antecedens.*
	3.	֜	*Gereſch.*	גרש *expulſor.*
	4.	֝	*Geraſchjim.*	גרשים *expulſores duo.*
	5.	֞	*Teliſcha ketanna.*	תלישה קטנה *evulſio minor.*
	6.	֠	*Teliſcha gedola.*	תלישא גדולה *evulſio major.*
	7.	֡	*Karne-para.*	קרני פרח *cornua vaccæ.*
	8.	֢	*Rebbia.*	רבוע *incumbans.*
	9.	֣	*Sakeph gadol.*	זקף גדול *erector magnus.*
	10.	֤	*Sakeph katon.*	זקף קטון *erector minor.*
	11.	֥	*Sagolta.*	סגלתא *racemus.*
	12.	֦	*Pazer.*	פזר *diſpergens.*
	13.	֧	*Sarka.*	זרקא *ſparſor.*
	14.	֨	*Schalſchæleth*	שלשלת *catena.*
Infra vocem.	15.	֪	*Mercha Maarich.*	מאריך מרכא *prolongans.*
	16.	֫	*Mercha kephula.*	כפולא מרכא *duplex.*
	17.	֬	*Tiphcha: Tarcha.*	טפחא *defatigatus.*
	18.	֭	*Munach.*	מונח *depoſitum.*
	19.	֮	*Mahpach.*	מהפך *inverſum.*
	20	֯	*Jethibh.*	יתיב *reverſum.*
	21.	ֱ	*Tebhir.*	תביר *fractus.*
	22.	ֲ	*Darga.*	דרגא *gradus.*
	23	ֳ	*Athnach.*	אתנח *reſpiratio.*
	24.	ֵ	*Jerach benjomo.*	ירח בן יומו *Luna filia diei ſui.*
	25.	ֶ	*Sillûk.*	סלוק *finis.*

Accents are

An

An Analysis of the several Accents.



Notwithstanding this *Analysis* doth demonstrate the several Puncts, distinguished by the Accents, yet because the same are commonly distributed into 3. orders or degrees, it will be necessary to observe them briefly as following.

In the { *first*, *second*, *third*, } order are { 6. *Regal*. 10. *Principial*. 8. *Ministerial*. } Accents

1. The *Regal* Accents are

1. *Silluk.* — maketh a period in the end of every verse, whether of perfect or imperfect speech, whence it is sometimes called *Soph-pasick* noted with (:) It hath a *Mercha* next before it, and *Pr. Tipheha* next before that, as — וַיֹּאמֶר

2. *Athnach.* — is posited in the middle of many verses, distinguishing a *Colon*, and is served with a *Munach*, not far from *Pr. Tiphcha*. — וַיֹּאמֶר

3. *Rebbia.* — keeps alwayes an intermediate station, as do these 3. following Accents, distinguishing *Comma's*, it is served with a *Munach* a *Dargha* following. — וַיֹּאמֶר

4. *Sakephkaton.* — is the lesser *Sakeph*, having a *Munach* following (seldom a *Kadma*) and *Pr. Pascha* (seldom *Jethibh.*) — וַיֹּאמֶר

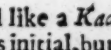
5. *Sakephgadol.* — is the greater *Sakeph*, but the lest of the *Kings*, wanting attendance, sometimes it serveth it self: then it makes no distinction of a *Comma*, as — אֲנִי

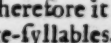
6. *Segolta.* — is accompanied with *Munach* and *Prince Sarka*, distinguishing a *Comma* in the longest verses — וַיֹּאמֶר

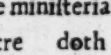
2. The

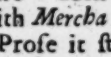
2. The ſecond order of Accents are commonly called *Princes*, or *Minor Kings*, which ſerve to diſtinguiſh *Semi-Comma's*, and the leſſer Puncts.

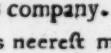
2. Principial Accents are

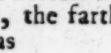
1. *Paſchta.* is noted like a *Kadma*, which is alwayes initial, but this alwayes final; therefore it is doubled in penacute-ſyllables, ſtanding thus with the miniſterials 

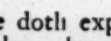
2. *Sarka.* in Metre doth ſometimes ſerve with *Mercha* & *Mahpach*, but in Proſe it ſtandeth thus with it's company. 

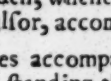
3. *Tebhir.* hath it's neereſt miniſters ambiguons, the farther alwayes certain, as 

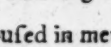
4. *Gereſch.* in metre doth expel the voice on a ſudden, whence it is called the expulſor, accompanied thus 

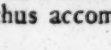
5. *Teliſcha magnum.* is alwayes accompanied with a *Munach*, ſtanding thus 

6. *Karne-parah.* is often-uſed in metre, and in proſe is thus accompanied 

7. *Pazer.* doth diſſipate the voice, and is accompanied with a *Munach* only 

8. *Tipcha.* is the moſt frequent of the *Princes*, ſtanding almoſt before every *Athnach* and *Silluck* with *Mercha*; in metre it is for the moſt part initial, and then it hath a *Munach* 

9. *Geraſchaiim.* hath ſometimes no company, but in this monoſyllabecal word it hath a *Munach* 

10. *Schalſcheleth.* is the moſt indigent among the Principial Accents, wanting miniſterials, becauſe it is alwayes initial ſtanding thus 

The

The third order of Accents, in reference to their offices; and for distinction sake, are vulgarly cal'd *Servants*, being only subservient and ministerial to those of the former orders, without any distinction of themselves.

3. *Ministerial* accents are

1. *Munach* — is the most officious accent, serving more and oftner then any, sometimes found seven times in a long sentence; in Prose, it is placed beneath, in Metre above — 

2. *Makpach* — in Prose serveth onely to the *Paschta*, and is then noted beneath; in Metre it serveth to other accents, and is sometimes noted above the voice as — 

3. *Mercha* simplex. — when it is noted with a simple figure is termed *Mercha Peschuta*; it serveth to the two Regal accents *Tiphcha* and *Silluk* — 

4. *Mercha* duplex — when it is double (which is very seldom found) is termed *Mercha kephula*, noted thus — 

5. *Darga* — goeth often before the principial accent *Thebbir*, and sometimes, though seldom, with *Rebbia*, noted thus — 

6. *Kadma* — is found onely in the beginning of a voice, and serveth to *Paschta*, *Sarka*, *Tebbir*, and *Gerescb*, noted thus — 

7. *Talischa* parva. — is commonly before the accent *Kadma*, as in the four former *Regal* accents, noted thus — 

8. *Jereach-Benjomo.* — this is the most useless, serving onely to the *Karne parah*, and that but very seldom, and is noted thus — 

From

From all which it is obſervable, that every *Miniſterial* accent hath a *Regal* following it; that every accent doth not always expreſs the ſound of that ſyllable unto which it is adſcribed, but the ſame may ſometimes agree with the figure in another place: Alſo that a Tonical accent is for the moſt part found in an ultimate ſyllable, except it end in [־ָה, ־ָהּ, ־ֶה, ־וֹ, ־וּ, ־ֵנִי, ־ִי, or ־ֵת;] when they are removed from the ultimate to the penultimate ſyllable, they make the *Cholem & Tzere* ſhort; as we may ſee in the word יְקֻם for יָקוּם. It is alſo obſervable, that every ſpeech hath a Tonical accent, except ſuch of the ſame as have a *Makeph*, (which is noted with a ſmall tranſverſed ſtroke) whence the Accents in general, are of a threefold uſe *viz.* 1. They ſerve for diſtinction, having the power of a Syntactical combination, and diſ-junction of words and ſentences; 2. For the elating and mollifying a ſyllable in the due pronounciation, eſpecially in the ultimate or penultimate ſyllable 3. For changing of ſhort Vowels into long, and the ſhorteſt into ſhort; as *Athnach* and *Silluk* do produce [־ֶ] in the penultimate in Nounes and change them into [־ָ] *Cametz*, as עָמֶר for עֹמֶר; oftentimes they change [־ְ] *Scheva* into a [־ֶ] *Segol*, as תּוֹרֶךָ for תּוֹרְךָ: In Prounes they change *Sheva* into a [־ָ] *Cametz*, as לָךְ for לְךָ; alſo in Verbs they likewiſe change the [־ְ] into a [־ָ] as פָּקָדוּ for פְּקָדוּ:

פָּקְדוּ : And ſometimes they change the *Scheva* into *Cholem* and *Tzere*, as before is noted.

An example of theſe ſeveral Accents may be obſerved in the Lection following.

2 *Kings* 1. 2, &c.

וַיֹּאמְרוּ אֵלָיו אִישׁ עָלָה לִקְרָאתֵנוּ
likrathénu alà iſch elàu wajomeru
,nobis obviam aſcendit Quidam ,eum ad dixerunt

וַיֹּאמֶר אֵלֵינוּ לְכוּ שׁוּבוּ אֶל־הַמֶּלֶךְ
hammélech-el ſchúbu lechù elénu wajómer
regem ad revertimini Ita ,nobis dixit

אֲשֶׁר שְׁלַח אֶתְכֶם וְדַבַּרְתֶּם אֵלָיו כֹּה
co elàu wedibbartèm ethchèm ſchalàch-aſcher
ſic ;eum ad loquemini & : vos miſit qui

אָמַר יְהוָה הֲמִבְּלִי אֵין־אֱלֹהִים בְּיִשְׂרָאֵל
beiſraèl elohìm--en Hamibbelì Adonài amar
Iſrael in Deus non quod Anne ;Dominus ait

אַתָּה שֹׁלֵחַ לִדְרֹשׁ בְּבַעַל זְבוּב אֱלֹהֵי
elohè zebùb bebáal lidròſch ſcholéach attà
Deum zebub Baal conſultum mittis tu

עֶקְרוֹן לָכֵן הַמִּטָּה אֲשֶׁר־עָלִיתָ שָׁם
ſcham alítha aſchèr hamittà lachèn Ekron
,illuc aſcendiſti quem lecto idcirco Ekron

לֹא־תֵרֵד מִמֶּנָּה כִּי־מוֹת תָּמוּת :
: tamùth moth chi mimmènne theredlo
: morieris moriendo ſed ,eo ex deſcendes non

2. Th

2. The *Euphonical* or *Rhetorical* Accents do chiefly ſerve for a reliſh or ſweetneſs in Speech, of which there are two kinds, *viz.* 1. *Metheg.* 2. *Máccaph.*

1. *Metheg* from the *Hebrews* מתג ſignifying Bridle, is figured with a perpendicular ſtroke under a Letter thus (ֽ) and is always uſed at the beginning of a word or voice, ſuſpending or retarding the ſyllable unto which it ſerves, with a ſweetneſs, that the precept may not over run the Tonical accent, as in the words פְּקֻדִים *pekedim*, and פְּקֻדָה *pekedha*, which having a *Metheg*, is pronounced as if there were two voices, without which the *Scheva* would be quiſcent, and the ſaid words pronounced as *pokdim*, and *pakda*; ſo that a *Cametz* before a *Scheva* without a *Metheg* is ſhort, as the *Cametz-catuph*, as in חָכְמָה *Coch-ma*, which with a *Metheg* maketh חָכְמָה *Chachema*: Alſo the ſame is always added to Vowels before a compound *Scheva*, as יֵאסֽוֹף *Jéeſoph*; ſometimes alſo the *Metheg* is changed into a Tonical Accent, as וְהָעֵצִים *veháetzim*. Note that although *Metheg* and *Silluk* have one common character, yet are they diſtinguiſhed by their places, the *Silluk* ſtanding always at the end of a Verſe, making a period or full point.

2. *Mac-*

2. *Maccaph* which is the ſame with *Dachi* doth properly ſignify a Colligation, expreſſe by a *vinculum*, or concatenation of two word noted before or after the ſame by an interducte line, joyning the precedent and ſequent word together, leaving it's accent; and receiving ſhort vowel for a long, except the laſt be an aſp ration; as שֵׁם־יְהוָה for שֵׁם. This Euphonical voice, is commonly divided into two ſpecies Whereof the firſt is by an ablation of the Tonic accent; wherein two or more words are linck together by a tranſverſed line, as in *Leviticu* 26. 44. וְאַף־גַּם־זֹאת *ve-aph-gam-ſoth*: Thi accent ſometimes changeth the long vowe puncts into ſhort; as *Cholem* and *Tzere* follow ing a moveable conſonant, in the end of a wor before a *Maccaph* are ſhort; the one change into a *Cametz-catuph*, the other into a *Segol*; as כֹּל־ *col*, אֵת־ *ath*, אֶל־ *el*, יָקֹם־ *jakom*; Th ſecond is by the trajection of an accent; where in a word of one or two penacute ſyllables doth often remove the accent of the precedent word from the ultimate into the penultimate ſyllable; whence the *Cholem* and *Tzere* are alſo made ſhort, as in *Job* 22.28 וְיָקָם־לָךְ *veja hom-lach*.

To theſe are commonly added 6. other ſpecial accents, which are as following.

1. Soph-

viz.

1. *Soph-paſuk*, noted with two pricks thus (:) following a *Silluk* at the cloſe of every verſe.
2. *Peſik*, noted with a ſmall line between two words thus אֲשֶׁר׀ לֹא vulgarly called a *Pauſe*.
3. *Legarme*, noted with a little line like the *Peſick*, which is alwayes put after a *Munach*, but this otherwiſe.
4. *Hillui*, ariſeth from a *Munach*, and is ſo called, when it changeth the name with the ſound into the ultimate ſyllable.
5. *Mecarbel*, doth alſo ariſe from the *Munach*; and is ſo called when it changeth the name with the ſound into the penultimate ſyllable.
6. *Meajiela*, is the ſame with *Tiphcha*, which in metre changeth it's name into *Meajiela*.

The uſes and differences of the aforeſaid *Tonical* and *Euphonical* accents are plainly deſcribed and obſerved in the original Text of the Holy Scriptures; whereof the firſt kind do eſpecially ſerve for *Proſe*, in the due reading and conſtruction of Words and Sentences after an Etymological and Syntactical order: The ſecond for *Poeſie*, in a due and proper dimenſion of Syllables after a Rhetorical and Harmonical order; wherein we may find ſeveral whole Books and

Poetical

Poetical fragments of the Sacred Text to have been originally written, and differing in their accents from the order of the reſt; and alſo in their method among themſelves; ſome being written in a *Muſical*, others in a *Rhythmical*, and others in a *Metrical* compoſition and dimenſion of Syllables.

The Poetical Books are of
- *Job.*
- *Pſalmes.*
- *Proverbs.*
- *Canticles.*
- *Eccleſiaſtes.*
- *Lamentations.*

whereof ſome are *Rythmical*, others *Metrical* obſerved in Dimeters, Trimeters, and Tetrameters; & others *Dramatical*, which kind of Poeſy hath been moſt in eſteem among the Hebrews.

The Poetical fragments are of
- *Moſes* and *Mary* — *Exo.* 15. *Nnm* 21. from verſ. 17. to the end.
- *Debora Barac. Judg.* 5. throughout
- *Hannah.* 1 *Sam.* 2. 1. to the end.
- *Jonah. Chap.* 2. 2. to the end.
- *Moſes Song. Deut.* 32. throughout.
- *Habakkuk, Chap.* 3. throughout.
- *David.*
  - 2 *Sam.* 1. 19 to the end.
  - 2 *Sam.* 7. 18. to the end.
  - 1 *Chron.* 16. 8. to 36.
  - *Eſaiah* 5. throughout.
  - *Eſaiah* 6. throughout.
  - *Eſai.* 38. 3. to the end.

Although many of theſe Poeſies are written in a melodious and harmonious metre, yet are they ge-

generally called by the name of *Carmina*, or Verses, *non quod sint* ἔμμετρα, *sed quòd sint* μετρούμενα.

The dimension of the Sacred Poesies are generally observed by the Hebrews, either in reference to the { *Termination*, or *Number* } of *Syllables.*

The Termination of Syllables are in *similî desinentiâ*, that is, in a Rythmical or like-sound.

as in *Psal.* 6.2.

יְהוָה אַל בְּאַפְּךָ תוֹכִיחֵנִי
וְאַל בַּחֲמָתְךָ תְיַסְּרֵנִי׃

Domine ne in furore tuo arguas me.
Neque in irâ tuâ corripias me.

The number of Syllables, are either æqual or inæqual; whence the Rythmical voices are as well observed in an æqual number and due quantity, as in a like-sound of Syllables.

as in *Psal.* 7. 11.

מָגִנִּי עַל־אֱלֹהִים
מוֹשִׁיעַ יִשְׁרֵי לֵב׃

Clypeus meus à Domino.
Qui salvos facit rectos corde.

In the dimension and composition of the Hebrew Poesies, some are

- *Bimeters*, *Trimeters*, *Tetrameters*. as *Ps.* 6.2. 146.7. *Mal.* 2.10.
- *Pentameters*, as *Ezec.* 20.43.
- *Heptasyllables*, as 7. 11.12.
- *Octosyllables*, as 7. 13.14.
- *Eneasyllables* as *Psa.* 9.13: 119.146. *Job* 3.10. 5.20.27. *Pro.* 8.34. 10.5.

The most elegant of all the rest that we find recorded in the Sacred Text, and wherein the metre is most agreeable with the *Greek* and *Latin*, is recited in *Psalm* 118.25. in these words.

which may be analytically rendred thus

אנא יהוה הושיעה נא
אנא יהוה הצליחה נא

Obsecro Jehova, *serva* *prospera* *nunc.*

Of the NEW CANON or CANONICAL BOOKS *of the New Teſtament.*

AS the Books of the *Old Teſtament* were (for the moſt) originally written by the holy Patriarks and Apoſtles in the *Hebrew Tongue*; ſo were thoſe of the *New Teſtament*, originally written by the Evangeliſts and Apoſtles in the *Greek Tongue*; Likewiſe as the former, ſo alſo theſe are commonly diſtributed into 3. Claſſes or orders, *viz.*

1. *Evangelical*,	or according	1. *Hiſtorical.*
2. *Apoſtolical*,	to ſome	2. *Doctrinal.*
3. *Prophetical.*	writers	3. *Prophetical.*

Under the firſt Claſſis is contained the Hiſtory of Chriſt, written by the Evangeliſts in the 4. diſtinct volumes of the Holy Goſpels; to which hiſtorical part is added the Hiſtory of the Acts of the Apoſtles.

Under the ſecond Claſſis is contained the Doctrines of the Holy Apoſtles, written to ſeveral perſons; ſome by *Paul*, and ſome by other Apoſtles, for the inſtruction of the Church of God in matters of faith and morality.

Under the third Claſſis is contained the *Apocalypſe* or *Revelations* written by *John*, wherein the ſtate of the Church of Chriſt is prophetically deſcribed. *All which I ſhall proceed on in due order as following.*

In the dimension and compoſition of the Hebrew Poeſies, ſome are

- *Bimeters*, *Trimeters*, *Tetrameters*. as *Pſ* 6. 2. 146. 7. *Mal.* 2. 10.
- *Pentameters*, as *Ezec.* 20. 43.
- *Heptaſyllables*, as 7. *Pſ* 11. 12.
- *Octoſyllables*, as 7. *Pſ* 13. 14.
- *Eneaſyllables* as *Pſa.* 9. 13: 119. 146. *Job* 3. 10. 5. 20. 27. *Pro.* 8. 34. 10. 5.

The moſt elegant of all the reſt that we find recorded in the Sacred Text, and wherein the metre is moſt agreeable with the *Greek* and *Latin*, is recited in *Pſalm* 118.25. in theſe words.

which may be analytically rendred thus

אנא יהוה הושיעה נא
אנא יהוה הצליחה נא

Obſecro Jehova, *ſerva* *proſpera* *nunc.*

Of the NEW CANON or CANONICAL BOOKS *of the New Teſtament.*

AS the Books of the *Old Teſtament* were (for the moſt) originally written by the holy Patriarks and Apoſtles in the *Hebrew Tongue*; ſo were thoſe of the *New Teſtament*, originally written by the Evangeliſts and Apoſtles in the *Greek Tongue*; Likewiſe as the former, ſo alſo theſe are commonly diſtributed into 3. Claſſes or orders, *viz.*

1. *Evangelical*,	or according	1. *Hiſtorical.*
2. *Apoſtolical*,	to ſome	2. *Doctrinal.*
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Under the third Claſſis is contained the *Apocalypſe* or *Revelations* written by *John*, wherein the ſtate of the Church of Chriſt is prophetically deſcribed. *All which I ſhall proceed on in due order as following.*

The New Canon, or Canonical Books of the New Testament.

		Greek ——	Titles.	Chap.	Vers.
Evangelical & Historical	1.	Εὐαγγέλιον κατὰ Ματθαῖον	*Matthew*	28	10
	2.	Εὐαγγέλιον κατὰ Μᾶρκον	*Mark*	16	4
	3.	Εὐαγγέλιον κατὰ Λουκᾶν	*Luke*	24	11
	4.	Εὐαγγέλιον κατὰ Ἰωάννην	*John*	21	8
	5.	Πράξεις τῶν Ἀποστόλων	*Acts*	28	10
Apostolical & Doctrinal	6.	πρὸς Ῥωμαίους ἐπιστολὴ	*Romans*	16	4
	7.	πρὸς Κορινθίους ἐπιστολὴ α'	*1 Corinthians*	16	4
	8.	πρὸς Κορινθίους ἐπιστολὴ β'	*2 Corinthians*	13	3
	9.	πρὸς Γαλάτας ἐπιστολή	*Galatians*	6	1
	10.	πρὸς Ἐφεσίους ἐπιστολή	*Ephesians*	6	1
	11.	πρὸς Φιλιππησίους ἐπιστολή	*Philippians*	4	1
	12.	πρὸς Κολοσσαεῖς ἐπιστολή	*Colossians*	4	1
	13.	πρὸς Θεσσαλονικεῖς ἐπισ. α'	*1 Thessalonians*	5	1
	14.	πρὸς Θεσσαλονικεῖς ἐπισ. β'	*2 Thessalonians*	3	1
	15.	πρὸς Τιμόθεον ἐπισ. α'	*1 Timothy*	6	11
	16.	πρὸς Τιμόθεον ἐπισ. β'	*2 Timothy*	4	1
	17.	πρὸς Τίτον ἐπιστολή	*Titus*	3	9
	18.	πρὸς Φιλήμονα ἐπιστολή	*Philemon*	1	1
	19.	πρὸς Ἑβραίους ἐπιστολή	*Hebrews*	13	3
	20.	Ἰακώβου ἐπισ. καθολικὴ	*James*	5	11
	21.	Πέτρου ἐπισ. καθολικὴ α'	*1 Peter*	5	11
	22.	Πέτρου ἐπισ. καθολικὴ β'	*2 Peter*	3	1
	23.	Ἐπιστολὴ Ἰωάννου καθ. α'	*1 John*	5	11
	24.	Ἐπιστολὴ Ἰωάννου καθ. β'	*2 John*	1	1
	25.	Ἐπιστολὴ Ἰωάννου καθ. γ'	*3 John*	1	1
	26.	Ἐπιστολὴ τοῦ Ἰούδα καθολικὴ	*Jude*	1	1
Prophetical	27.	Ἀποκάλυψις Ἰωάννου	*Revelation*	22	5

Sum of the Canonical Books 27. C. 260. V. 7

The Denominations, Authors, times (of writing) Contents, and Diſtributions of all the Canonical Books, Chapters, and Verſes of the New Teſtament *under their ſeverall Claſſes.*

Of the firſt Book of the Holy Goſpel.

1. MAtthew, is termed by the Greeks Εὐαγγελιον τὸ κατὰ Ματθαῖον, the Goſpel according to *Matthew*, the ſame being originally written by *Matthew*, who is therefore called *The Evangeliſt*, and was alſo an Apoſtle of the Twelve; Emphatically termed by the Latines *claviger inter Evangeliſtas* the Key-bearer among the Evangeliſts; This Goſpel (as the reſt) was originally written in the Greek, though ſome would have it in Hebrew, whoſe aſſertions I have anſwered and cleared in the *Second Part* of this Treatiſe, among the *Verſions* and *Tranſlations* of the *New Teſtament*; Touching the time of writing the ſame, there are alſo different opinions, *viz. Theophylact* would have it to have bin written 8 years, *Nicephorus* 15. years, and *Irenæus* 21. years after the Aſcenſion of *Chriſt*. This *Evangeliſt* hath for his Enſign the viſion or face of a Man (from *Ezech.* 1. 10) beginning his Goſpel with the Generation of *Jeſus Chriſt*, and proceeding on his humanity;

manity; wherein is contained a Canonical History of his genealogie from *Abraham* in three times fourteen or 42. Generations, also of his persecution under *Herod*, his Baptisme Tentation, preaching, miracles, passion, and resurrection; Consisting of 28. Chapters, and 1071. Verses, comprehended under 5 general heads, *viz:*

1. The nativity of Christ, the prediction and revelation of his birth.	From Chapt.	1. to Chapt. 2.
2. The inauguration of Christ his Baptisme and tentation.		2. to Chapt. 4.
3. Of his Prophetical office.		4. to Chap. 25.
4. Of his Sacerdotal office.		25. to Cha. 27.
5. Of his Regal office.		27. to the end.

Of the second Book of the Holy Gospel.

2. MArk, is termed by the Greeks Εὐαγγέλιον τὸ κατὰ Μάρκον, *the Gospel according to Mark*, the same being written by *Mark* the Evangelist, from *Peter* the Apostle, whose Disciple he was; Emphatically termed by the Latines *Epitomator Evangelii*, the Epitomizer of the Gospel, setting forth the Evangelical History in a summary way: touching the archetypal or original language, wherein this Gospel was first written there are different opinions; some (as *Bellarmine* and his followers) would have the same to have been written originally in Latine;

but

but this opinion is rejected, as I have elsewhere observed, and proved the same from good authority to have been originally written (as the other Gospels in the Greek, which according to some Historians, was about the *4th.* year of *Claudius Cæsar*; This Evangelist hath for his Ensign the form or face of a Lyon, who in the frontispiece of his Gospel begins with *the voice of a Lyon roaring in the wilderness*, &c. insisting upon the Leonine power of Christ in his resurrection; wherein is contained a Canonical History, beginning from the predication of *John* the *Baptist*, and briefly proceeding on the state of the life of Christ; The whole Gospel consisteth of 16. Chapters, and 678 Verses, comprehended under 4. general heads, *viz.*

1. The preparation of Christ to his office of Mediatorship.	From Chapt.	1. to Chapt. 2.
2. The administration of his Prophetical office.		2. to Chap. 13.
3. Of his Sacerdotal office.		13. to Cha. 15.
4. Of his Regal office.		15. to the end.

Of the third Book of the Holy Gospel.

3. *Luke* is termed by the Greeks Εὐαγγέλιον τὸ κατὰ Λουκᾶν, *the Gospel according to Luke*, the same being originally written by *Luke* the Evangelist, who was by profession a Physitian, born at *Antioch*; and as we find in 2 *Tim.* 4. 11, and *Phil.* 24. was a companion

to *Paul* in his Travels and Priſon; who from the method and manner of his writing is Emphatically termed by the Latines, *plenus commentator Evangelii*, a full commentator of the Goſpel; Alſo this Book (contrary to the opinion of divers) was written by *Luke* in the Greek tongue; the reaſon inducing him to write the ſame, is briefly declared in the Preface; wherein it appears that he was not himſelf an eye witneſs of thoſe things which he wrote, but received the ſame from *Paul* and others the Apoſtles; although this Goſpel ſucceed thoſe of *Matthew* and *Mark* in the order of the Books, yet doth it precede them both in point of time, as well in the Hiſtory as in the writing thereof; This Evangeliſt hath for his Enſigns the form or face of an Ox, beginning his Goſpel with *Zacharie's* ſacrificature; principally treating of his Prieſthood; wherein is contained a Canonical Hiſtory from the birth of *John* the *Baptiſt*, whence the nativity and birth of Chriſt is fully ſet forth; Conſiſting of 24. Chapters, and 1152. Verſes, Comprehended under 5. general heads, *viz.*

	From Chap.	
1. Of the Conception of Chriſt.		1. to chapt. 2.
2. Of the Nativity of Chriſt.		2. to chapt. 3.
3. Of the Inauguration of Chriſt.		3. to chapt. 4.
4. Of his Prophetical office.		4. to chapt. 21.
5. Of his Sacerdotal office.		21. to the end.

Of

Of the fourth Book of the Holy Goſpel.

4 *John*, is termed by the Greeks Εὐαγγέλιον τὸ κατὰ Ἰωάννην, *The Goſpel according to John*, the ſame being originally written in the Greek by *John* the Evangeliſt, who was alſo an Apoſtle of the Twelve; Emphatically termed by the Latines *Aquila inter Evangeliſtas*, an Eagle among the Evangeliſts, for that he ſoareth ſo high to the ſpeculation of Chriſt's divinity, as in the Proem of his Goſpel; *In the beginning was that Word, and that Word was with God, and that Word was God*; whence he hath the viſion or face of an Eagle for his Enſign, and from his graphical deſcription of the Divinity of our Saviour is (by an ἀντονομασία) called the *Divine*; who in reſpect of his age, living longer than any of the Apoſtles hath alſo the title of πρεσβύτερος, a Presbyter or Elder: He wrote the laſt of all the Evangeliſts, after his return from the Iſle of *Pathmos*, whence his Goſpel is more full then the reſt, eſpecially in that he reciteth the admirable Sermon, made by our bleſſed Saviour at his laſt ſupper, together with his Prayer, both omitted by the other Evangeliſts: This *John* hath the title of an *Evangeliſt* in his Goſpel, an *Apoſtle* in his Epiſtles, and a *Prophet* in his Revelations: In his Goſpel is contained a Canonical Hiſtory of the Deity of Chriſt, his miracles, preaching, paſſion, and apparition; Conſiſting of 21 Chapters

ters, and 880. Verſes. Comprehended under 4. general heads, *viz.*

1. Of the perſon of Chriſt,	From ch.	1. to chapt. 2.
2. Of his preaching and miracles.		2. to chap. 17.
3. Of the death of Chriſt.		17. to chap. 19.
4. Of his reſurrection.		19. to the end.

Note, *That the four precedent Books of the* Evangels *or* Goſpels, *do properly receive their appellation from the Greek word* Εὐαγγέλια, *ſignifying* [good tidings] *being a compound of* ἒυ & ἀγγέλλω, (id eſt, bene fæliciter nuncio,) *which title is alſo given by God himſelf in the Sacred Text, as in* Mark. 1. 1. Ἀρχὴ τοῦ Εὐαγγελίου Ἰησοῦ Χριστοῦ, υἱοῦ τοῦ Θεοῦ. The beginning of the Goſpel of *Jeſus Chriſt* the Son of God; *for that nothing can be more welcome to the wretched eſtate of Mankind, than the moſt joyful and happy tidings of a* Saviour, *whoſe incarnation long ſince foretold by the* Prophets, *is here confirmed by the* Evangeliſts.

Of the fifth Hiſtorical Book.

5. THe *Acts*, which the Greek term πράξεις τῶν ἀποστόλων, *The Acts of the Apoſtles*, are ſo entitled from the matters contained in the ſaid Book, being Emphatically termed by the Latines *Chronica primæ Eccleſiæ in Novo Teſtamento*, Chronicles of the firſt Church in the New

New Testament. Notwithstanding the actions of other persons, besides the Apostles, and also those of *Peter* and *Paul* are herein especially recorded, yet forasmuch as the same doth likewise relate to the actions (or rather passions in reference to the sufferings, which were as acts) of the Apostles in general, it hath therefore this title of *Acts*: The Author of this Book was *Luke* the Evangelist, as appears in the Proem where he mentions to *Theophilus* his former Treatise of the Gospel of our *Saviour*, to which he annexed this Ecclesiastical History of the Apostles, about thirty years after the Ascension of Christ: Which History doth consist of 28. Chapters, and 1006. Verses; Comprehended under 7. general heads, *viz.*

1. The Acts of the Apostles in general.	From chapter	1. to chapt. 2.
2. Of the preaching of *Peter*.		2. to chapt. 3.
3. Of the bondage of *Peter* and *John*.		3. to chapt. 4.
4. Of the persecution of the Apostles.		4. to chapt. 5.
5. Of the institution and administration of the *Deacons* of the Church.		5. to chapt. 8.
6. Of the Acts of *Peter*.		8. to chap. 14.
7. Of his fourfold peregrination.		14. to the end.

An

ters, and 880. Verſes. Comprehended under 4. general heads, *viz.*

1. Of the perſon of Chriſt,	From ch.	1. to chapt. 2.
2. Of his preaching and miracles.		2. to chap. 17.
3. Of the death of Chriſt.		17. to chap. 19.
4. Of his reſurrection.		19. to the end.

Note, *That the four precedent Books of the* Evangels *or* Goſpels, *do properly receive their appellation from the Greek word* Εὐαγγέλια, *ſignifying* [good tidings] *being a compound of* ἐυ & ἀγγέλλω, (id eſt, bene fæliciter nuncio,) *which title is alſo given by God himſelf in the Sacred Text, as in* Mark. 1. 1. Ἀρχὴ τοῦ Εὐαγγελίου Ἰησοῦ Χριστοῦ, υἱοῦ τοῦ Θεοῦ. The beginning of the Goſpel of *Jeſus Chriſt* the Son of God; *for that nothing can be more welcome to the wretched eſtate of Mankind, than the moſt joyful and happy tidings of a* Saviour, *whoſe incarnation long ſince foretold by the* Prophets, *is here confirmed by the* Evangeliſts.

Of the fifth Hiſtorical Book.

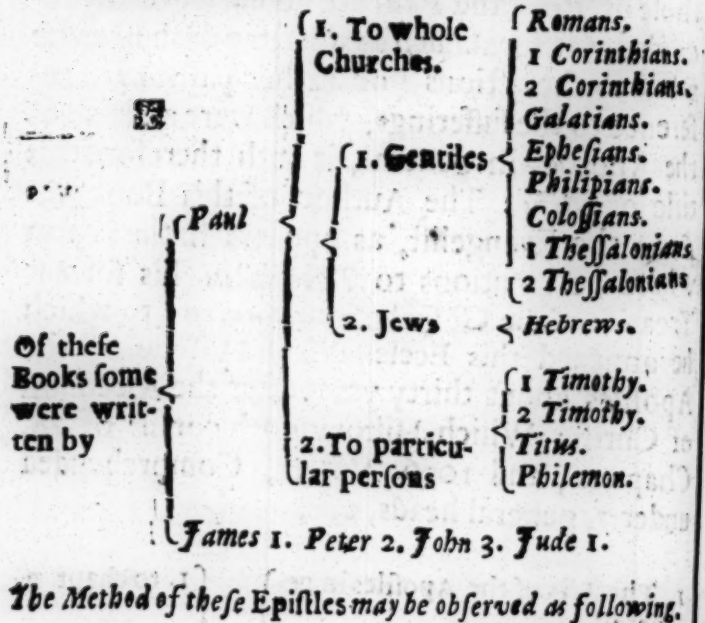
5. THe *Acts*, which the Greek term Πράξεις τῶν ἀποστόλων, *The Acts of the Apoſtles*, are ſo entitled from the matters contained in the ſaid Book, being Emphatically termed by the Latines *Chronica primæ Eccleſiæ in Novo Teſtamento*, Chronicles of the firſt Church in the New

New Teſtament. Notwithſtanding the actions of other perſons, beſides the Apoſtles, and alſo thoſe of *Peter* and *Paul* are herein eſpecially recorded, yet foraſmuch as the ſame doth likewiſe relate to the actions (or rather paſſions in reference to the ſufferings, which were as acts) of the Apoſtles in general, it hath therefore this title of *Acts*: The Author of this Book was *Luke* the Evangeliſt, as appears in the Proem where he mentions to *Theophilus* his former Treatiſe of the Goſpel of our *Saviour*, to which he annexed this Eccleſiaſtical Hiſtory of the Apoſtles, about thirty years after the Aſcenſion of Chriſt: Which Hiſtory doth conſiſt of 28. Chapters, and 1006. Verſes; Comprehended under 7. general heads, *viz.*

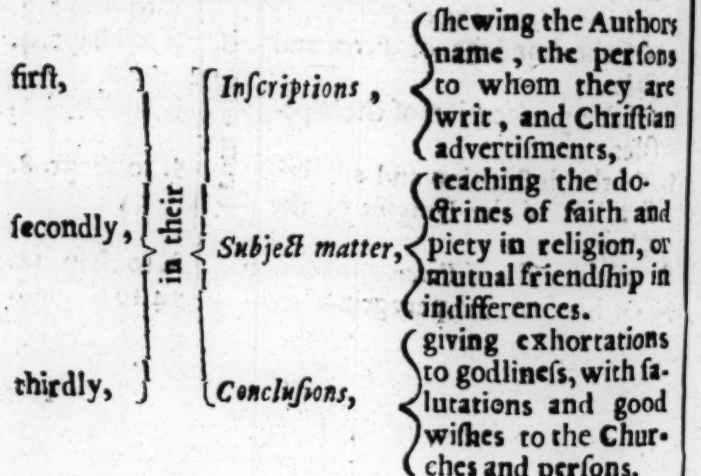
1. The Acts of the Apoſtles in general.	From chapter	1. to chapt. 2.
2. Of the preaching of *Peter*.		2. to chapt. 3.
3. Of the bondage of *Peter* and *John*.		3. to chapt. 4.
4. Of the perſecution of the Apoſtles.		4. to chapt. 5.
5. Of the inſtitution and adminiſtration of the *Deacons* of the Church.		5. to chapt. 8.
6. Of the Acts of *Peter*.		8. to chap 14.
7. Of his fourfold peregrination.		14. to the end.

An

An Analyſis of the ſecond Claſſis, containing the Apoſtolical and Doctrinal Books.



The Method of theſe Epiſtles *may be obſerved as following.*



1. *Of*

1. *Of the Epistle to the Romans.*

THis Epistle is entitled by the Greeks Παύλου τοῦ ἀποστόλου ἡ πρὸς Ῥωμαίους ἐπιστολή. *The Epistle of* Paul *the Apostle to the Romans*, so entitled in reference to the Author and the Church, or persons to whom the same was written: The Author was *Paul* the Apostle, who writ the same at *Corinth* before his imprisonment; for after his departure from *Ephesus*, by the consent of the Church to go into *Macedonia*, he passed through those parts, and came into *Grecia*, where having spent about three moneths time (for fear of the Jews who laid wait for him) sailed to *Jerusalem*, that he might there gather the Collections of the Churches of *Achaia*, *Asia* and *Macedonia*: This *Epistle* was so called as being sent to the Church of the *Romans*; who had already received and professed the Gospel of Christ; from the subject matter whereof it is emphatically termed *clavis Scripturæ*, the key of Scripture, containing an Apostolical institution of the misery, justification and sanctification of man; and is accounted the first in dignity, though not in time of all the Epistles; It consisteth of 16. Chapters, 433. Verses; Comprehended under 3. general heads, *viz.*

1. The

1. The Proem of the *Epiſtle*.		ver. 1. to ve. 16.
2. An inſtitution of Chriſtian Doctrine, *viz.*	misery,	ver. 16. to ch. 2.
	liberation, justification,	2. to chapt. 5.
	ſanctification,	5. to chapt. 8.
	predeſtination	8. to chap. 11.
	gratitude,	11. to cha. 15.
3. The concluſion of the *Epiſtle*.		15. (verſ. 14.) to the end.

2. *Of the firſt Epiſtle to the Corinthians.*

THis Epiſtle is entitled by the Greeks ἡ πρὸς Κορινθίους ἐπιστολὴ πρώτη, *The firſt Epiſtle to the Corinthians*, (ſo called from the Author, and the Church to whom it was directed.) The ſame being written by *Paul* before his impriſonment, (from *Epheſus*, according to the Arabick interpretation, 1 *Cor.* 16. 8. and not from *Philippi*, as the Greek ſuperſcription,) about the 11*th.* or 12*th.* year of *Claudius Caſar*, at which time the *Corinthians* wrote to *Paul* by *Stephanus* and *Fortunatus*, (1 *Cor.* 16. 17.) by whoſe hands it is conceived that he returned this *Epiſtle*: From the ſubject matter whereof it is emphatically termed *Magiſtra ſapientiæ & prudentiæ Chriſtianæ*, a School miſtreſs of wiſedome and Chriſtian prudence; Containing an Apoſtolical inſtitution of reforming the abuſes of the Church of *Corinth*; having ſo far authority

rity and power in eſtabliſhing Eccleſiaſtical diſcipline, as the *Epiſtle* to the *Romans* hath in controverſies of faith, and therefore the Canoniſts have placed it in order next to the *Romans*; This Epiſtle conſiſts of 16 Chapters, and 437. Verſes, comprehended under 5. general heads, *viz.*

	From verſ.	
1. The Proem of the Epiſtle.		1. to verſ. 10.
2. An inſtitution of neceſſary things.		10. ver. to ch. 7.
3. An inſtitution of indifferences.		7. to chapt. 11.
4. An inſtitution of other matters.		11. to chap. 15.
5. The Concluſion of the Epiſtle.		15. to the end.

3. *Of the ſecond Epiſtle to the Corinthians.*

THis Epiſtle is entitled by the Greeks ἡ πρὸς Κορινθίους ἐπιστολὴ δευτέρα, *The ſecond Epiſtle to the Corinthians* (ſo called from the Author aud the Church, &c.) the ſame being written by *Paul* before his impriſonment, while he travel'd into *Macedonia*, which was a little after his departure from *Epheſus* into *Greece*, (about which time he alſo wrote the firſt Epiſtle to *Timothy*;) From the ſubject matter whereof his Epiſtle is emphatically termed by the Latines *Idea apologiæ neceſſariæ* an Idea or exemplar of neceſſary apologie; Containing an Apoſtolical inſtitution of the reaſon of defending the Apoſtleſhip and the Apoſtles themſelves againſt their adverſaries; which Epiſtle is not only fitted

ted by the Apoſtle to the occaſion of the matter, but alſo to the jugdment of the perſons; namely, the *Corinthians*, from whom the City *Corinth* (being a famous *Metropolis* in *Achaia*) was ſo renowned for learning and wiſdom, that it was ſometimes called *Lumen Græciæ*; the glory of *Greece*; This Epiſtle conſiſts of 13. Chapters, and 256. Verſes, comprehended under 4. general heads, *viz.*

1. The *Exordium*,	From	verſ. 1. to verſ. 7.
2. The *Apologie*,		verſ. 7. to chapt. 6.
3. The *Paræneſis*,		6. to ch. 13. ver. 11.
4. The Concluſion.		ver. 11. to the end.

4. *Of the Epiſtle to the Galatians.*

THis Epiſtle is entitled by the Greeks ἡ πρὸς Γαλάτας ἐπιστολὴ Παύλου. *The Epiſtle of* Paul *to the* Galatians, (ſo called from the Author, and the Church to whom it was directed) the ſame being written by *Paul* before his impriſonment, about the later time of the two years he was at *Epheſus*, before he writ the firſt Epiſtle to the *Corinthians*; as the Apoſtle himſelf hath intimated, 1 *Cor.* 16. 1. From the ſubject matter whereof, it is emphatically termed by the Latines *Epitome Epiſtola ad Romanos*, an Epitomie of the Epiſtle to the *Romans*; wherein it is obſervable that the ſame argument which the Apoſtle hath, touching our *juſtification by faith*,

faith, in *Rom.* 3. 20. and 28. he also useth in *Gal.* 2. 26. Whence it containeth a short Apostolical institution of Justice, Faith, and Works, consisting of six Chapters, and 149. Verses, comprehended under five general heads, *viz.*

1. The *Exordium.*	From	Chap. 1. to v. 6.
2. How *Paul* received his Doctrine from the Son of God, how he was called to the Apostleship, and what the Function is.		verſ. 6. to Ch. 3.
3. His Doctrine of Justification.		verſ. 3. to Ch. 5.
5. His Exhortations to Piety.		verſ. 5. to Ch. 6.
5. The Conclusion.		verſ. 17. to the end.

5. *Of the Epistle to the Ephesians.*

THis Epistle is entituled by the Greeks ἡ πρὸς Ἐφεσίους ἐπιστολὴ Παύλου (*The Epistle of* Paul *to the* Ephesians (so called from the Author, and the Church, unto whom it was directed) the same being written by *Paul* from *Rome*, in the time of his Bonds, (as we may read in Chapter 3. Verſ. 1. which he sent by *Tychicus* to the Church of the *Ephesians* (as in Chap. 6. verſ. 21. & 22.) This *Ephesus* was the Mother Church in *Asia* Minor, only famous for idolatry, wherin was the great Temple of *Diana*; notwithstanding the people in this City were so given to riot, that they banished *Hermodore* for sobriety, yet God had his Church in this place.

In the ſubject matter of this Epiſtle, it is not much different from the Former, whence according to the Latines, it is emphatically termed *Compendium Epiſtolæ ad Romanos* ; a compendium or Breviary of the Epiſtle to the *Romans*; Containing an Apoſtolical Inſtitution of the Miſtery of Salvation, and alſo of the duty of a Chriſtian life. It conſiſteth of ſix Chapters, and 155 Verſes, comprehended under four general heads, *viz.*

1. The *Exordium*	From	Cha. 1. to v. 3.
2. Of the Miſtery of Salvation.		v. 3. to Ch. 3.
3. Precepts of a Chriſtian Life.		c. 3. to C. 5. v. 23
4. The *Concluſion*.		C. 5. v. 23. to the end.

6. *Of the Epiſtle to the Philippians.*

THis Epiſtle is entituled by the Greeks, ἡ πρὸς Φιλιππησίους ἐπιστολὴ, (*The Epiſtle to the* Philippians) which was the firſt of the Epiſtles written by *Paul* in his bonds, during his captivity at *Rome*; at which time the *Philippians* (or thoſe at *Philippi*, the Metropolitan City of *Macedonia*, with whom *Paul* had planted a Church, as in *Acts* 16. 12.) ſent *Epaphroditus* to viſit *Paul* and ſuccor him (as in Chap. 2. verſ. 5.) After which, *Paul* ſent him back with his commendations to the *Philippians*; (whence it appears, that this Epiſtle was written from *Rome*, and not from *Jeruſalem*, as ſome would have it.)

it.) From the Subject matter of this Epistle, it is emphatically termed by the Latines, *Doctrina benè vivendi & moriendi*, the doctrine of well-living and dying; Containing an Apostolical Institution of Faith, Piety, Humility, and Concordancy; consisting of four Chapters, and 104. Verses, comprehended under six general heads, *viz.*

1. The *Exordium.*	From	verſ. 1. to verſ. 2.
2. Exhortations to unity and patience.		verſ. 2. to chap. 2.
3. Exhortations to humility.		2. to chap. 3.
4. The nature and efficacy of Faith.		3. to chap. 4.
5. A contented ſtate, with godly precepts.		4. to verſ. 20.
6. The *Concluſion.*		20. to the end.

7. *Of the Epiſtle to the Coloſſians.*

THis Epiſtle is entituled by the Greeks, ἡ πρὸς Κολοσσαεῖς ἐπιστολὴ Παύλε (*The Epiſtle of* Paul *to the* Coloſſians;) the ſame being alſo written by *Paul* from *Rome*, in the time of his captivity (as in Chap. 4 verſ. 7, 8, and 9) to the *Coloſſians*, directed to the Inhabitants of the City of *Coloſs*, which was the chief City of *Phrygia* in *Aſia* Minor, not far diſtant from *Hierapolis* and *Laodicea*, bending toward *Lycia* and *Pamphylia*: From the ſubject matter of this

Epiſtle it is emphatically termed *Pictura beneficiorum Chriſti, & officii hominis Chriſtiani*, a Graphical deſcription of the benefits of Chriſt, and of the duty of a Chriſtian; Containing an Apoſtolical Inſtitution of Sacred Doctrine and Chriſtian life; conſiſting of four Chapters, and 95 Verſes, comprehended under four general heads, *viz.*

1. The *Exordium.*	From	verſ. 1. to verſ. 3.
2. Of the Doctrine of Chriſt.		verſ. 3. to chap. 3.
3. Of true Chriſtianity.		3. to chap. 4. v. 10.
4. The Concluſion.		10. to the end.

8. *Of the Firſt Epiſtle to the Theſſalonians.*

THis Epiſtle is entituled by the Greeks, ἡ πρὸς Θεσσαλονικεῖς Παύλου πρώτη (*The firſt Epiſtle of* Paul *to the* Theſſalonians.) The ſame being written by *Paul* from *Corinth*, about the eighth or ninth year of *Claudius Cæſar*, and was the firſt Epiſtle that *Paul* wrote to any of the Churches, before his impriſonment. It was ſent to thoſe that dwelt at *Theſſalonica*, which was a chief City in *Macedonia*, where *Paul* arrived after he had paſſed through *Amphipolis* and *Apollonia* (as in *Acts* 17.) From the ſubject matter of this Epiſtle, it is emphatically termed by the Latines, *Doctrina moriendi*, the Doctrine of Dying; Containing an Apoſtolical Inſtitution

Institution of the perseverance of Faith, Sanctimony of life, and Resurrection of the dead; consisting of five Chapters, and 89 Verses, comprehended under four general heads, *viz.*

1. The *Exordium*	From	vers. 1. to 3.
2. Several Exhortations		3. to ch. 4. v. 13.
3. An Institution of the Resurrection of the dead, of the coming of Christ; also an Exhortation to the Church.		13. to ch. 5. v. 22.
4. The conclusion.		23. to the end.

9. *Of the Second Epistle to the Thessalonians.*

THis Epistle is entituled by the Greeks ἡ πρὸς Θεσσαλονικεῖς Παύλου ἐπιστολὴ δευτέρα (*The Second Epistle of* Paul *to the* Thessalonians) the same being the second Epistle written by *Paul* from *Corinth* before his imprisonment, in the nineth year of *Claudius Cæsar*, and was directed to the Church or people of *Thessalonica*; From the subject matter whereof, it is emphatically termed by the Latines, *Speculum militis Christiani*, a mirror or spectacle of a Christian Warrier; containing an Apostolical Institution of Patience, the coming of Antichrist, and of Christian duties. It consisteth of three Chapters, and 47 Verses, comprehended under five general heads, *viz.*

1. The *Exordium*	From	chap. 1. to ver. 2
2. A conſolation againſt perſecution.		ver. 2. to chap. 2.
3. A propheſie of Antichriſt.		chap. 2. to chap. 3.
4. A conſolatory *Concluſion.*		chap. 3. to ver. 16.
		verſ. 16. to the end.

(*Note, that all the precedent Epiſtles were written to the Churches, as in the former Analyſis.*)

10. *Of the Firſt Epiſtle to Timothy.*

THis Epiſtle is entituled by the Greeks, ἡ πρὸς Τιμόθεον ἐπιστολὴ πρώτη (*The Firſt Epiſtle to* Timothy) being written by *Paul* to *Timothy*, not in his bonds (as ſome have thought) but rather from *Athens* (as in the *Arabick* ſubſcription) when he came from *Macedonia* into *Greece*; whence in time it ſucceeded the firſt Epiſtle to the *Corinthians*: As the former Epiſtles were written to whole Churches, this was to a particular perſon, who according to the Etymologie of his name (*viz.* τιμάω to honor, and Θεὸς God) ſeems to be a great honorer of God (as in Chap. 1. verſ. 2) From whence this Epiſtle is emphatically termed by the Latines, *Paſtorale ſacrum*, an holy Paſtoral; Containing an Apoſtolical Inſtitution, chiefly of the duties of Eccleſiaſtical Miniſters; conſiſting of ſix Chapters, and 113 Verſes, comprehended under ſix general heads, *viz.*

1 The

1. The *Exordium*	From	verſ. 1. to verſ. 3.
2. Of Apoſtleſhip		verſ. 3. to chap. 2.
3. Doctrine of Prayer		cha. 2. to chap. 3.
4. Of Promotion and Remotion of Miniſters and Eccleſiaſtical perſons.		cha. 3. to cha. 4.
5. Of Chriſtian duties.		c. 4. to c. 6. v. 20.
6. The *Conluſion.*		v. 20. to the end.

II. *Of the Second Epiſtle to Timothy.*

THis Epiſtle is termed by the Greeks, Πρὸς Τιμόθεον ἐπιστολὴ δευτέρα (*The Second Epiſtle to* Timothy) which was alſo written by *Paul* as the laſt of all his Epiſtles in his later bonds at *Rome*, (as in Chap. 1. 8. & 2. 9) not long before his Martyrdom (as in Chap. 4. 6, 7, & 8.) From the ſubject matter whereof, it is emphatically termed by the Latines, *Speculum fortitudinis Chriſtianæ*, a ſpectacle of Chriſtian fortitude: Containing an Apoſtolical Inſtitution of the Miniſterial Function, and alſo of the perſecution of the Church; Conſiſting of four Chapters, and 83. Verſes, comprehended under five general heads, *viz.*

1. The *Exordium.*	From	verſ. 1. to verſ. 3.
2. A manifold Exhortation.		verſ. 3. to cha. 2.
3. The Apoſtles Propheſie.		cha. 2. to ver. 10.
4. His Exhortation to *Timothy.*		verſ. 10. to chap. 4. ver. 22.
5. The *Concluſion.*		v. 22. to the end.

12. *Of the Epiſtle to Titus.*

THis Epiſtle is termed by the Greeks ἡ πρὸς Τίτον ἐπιστολὴ Παύλε, *The Epiſtle of* Paul *to* Titus, which was written by *Paul* before his impriſonment in thoſe two years that he abode at *Epheſus*, & ſent by him to *Nicopolis* from *Macedonia* to *Titus*; whoſe name (derived from the verbe τίω to eſteem) as in 2 *Cor.* 2. 13. alſo *Chap.* 7. 6. and *Chap.* 8. 23.) doth render him of great eſteem; As *Timothy* was a Biſhop, and the firſt elected of the Church of *Epheſus*, ſo was *Titus* a Biſhop elect of the Church of the *Cretians*; Alſo as *Timothy* (in 2 *Tim.* 4 5.) is by the Apoſtle called an Evangeliſt for his Doctrine. So *Titus* having the ſame charge in *Crete* as *Timothy* had in *Epheſus*, hath equal honour with him; whence the Latines do emphatically term this Epiſtle *Paſtorale Sacrum*, an holy paſtoral, or perfect patern of a true Paſtour; Containing an Apoſtolical inſtitution of the Church of the *Cretenſes*. Conſiſting of 3. Chapters, and 46. Verſes, comprehended under 4. general heads, *viz.*

1. The *Exordium.*	From	cha. 1. verſ. 5.
2. What perſons were fit to be Miniſters of the Church.		ver. 5. to ch. 2.
3. Of the duties of Chriſtians of all ages, orders, and conditions.		chapt. 2. to cha. 3. verſ 14.
4. The Concluſion.		v. 14. to the end

13. *Of*

13. *Of the Epistle to Philemon.*

THis Epistle is termed by the Greeks ἡ πρὸς Φιλήμονα ἐπιστολὴ Παύλου, *The Epistle of* Paul *to* Philemon, which was also written by *Paul* from *Rome*, before his later bonds with those to the *Colossians*, as may be observed by comparing, *vers.* 23. and 24. of this Epistle with *Chap.* 4. *vers.* 10. 11. and 12. of the *Colossians*; wherein *Paul* salutes *Philemon* and the *Colossians* in the names of the same persons, *viz. Epaphras*, *Aristarchus*, *Mark*, *Luke* and *Demas*; Also *Philemon* (to whom this Epistle was written) was a Minister of the Church of *Colosse*, as in *vers.* 17. From the subject matter whereof this Epistle is emphatically termed by the Latines *speculum æquitatis Christianæ erga servum*, a description of Christian æquity towards a servant; Containing an Apostolical institution of the æquanimity of a master toward his servants; Consisting only of one Chapter, and 25. Verses, comprehended under 4. distinct parts, *viz.*

	From verse	
1. The *Exordium.*		1. to vers. 3.
2. The Apostles converting and sending back *Onesimus* the fugitive to his Master *Philemon.*		3. to vers. 13.
3. The Apostles request for him.		13. to vers. 23.
4. The Conclusion.		23. to the end.

14. *Of*

14. *Of the Epiſtle to the Hebrews.*

THis Epiſtle is termed by the Greeks ἡ πρὸς Ἑβραίους ἐπιστολὴ, *The Epiſtle to the Hebrews*: Which Epiſtle was alſo written by *Paul* from *Rome*, toward the later time of his former bonds, (as is intimated in *Chap.* 10. 34. with the hopes of his freedome, in *Chap.* 13. 19.) notwithſtanding the Apoſtle hath concealed his name in this Epiſtle (being written to the Church of the Hebrews,) for fear of offending the Jews, to whom he knew his name was hateſull; which hath occaſioned many to doubt, whether *Paul* was the Author of this Epiſtle; ſome aſcribing the ſame to *Barnabas*, ſome to *Luke*, and ſome to others; but the moſt authentick Fathers and Text-men; namely, *Auguſtin*, *Ambroſe*, *Gregory*, and others, do affirm the ſame to have been written by *Paul* from divers arguments; Alſo the ſign that *Paul* gives to diſtinguiſh his Epiſtles from others is ſufficient to prove this to be his, as in 2 *Theſ.* 3. 18. where the ſubſcription is, *The Grace of our Lord Jeſus*, &c. the ſame is alſo in this Epiſtle, which ſubſcription ſhews it to have been written from *Italy*, and ſent by *Timotheus*: Another doubt of this Epiſtle is touching the Prototype or original Copy, ſome ſuppoſing it to have been written in the Hebrew Tongue, but having anſwered the ſaid ſcruple in the ſecond Part of my *Critica Divina*,

Divina, under the title of the *Versions*, or *Interpretations* of the *sacred Scriptures*. I shall not here further insist upon the same, more then in this single observation of some Hebrew words mentioned in this Epistle; as namely, *Melchisedek* & *Salem*, signifying the King of Righteousness and peace; which words (I conceive,) would not have needed an interpretation, had the Epistle been written in the Hebrew tongue. From the subject matter whereof this Epistle is emphatically termed *graphica pictura officii sacerdotalis Christi*, a graphical description of the Priest-hood of Christ; Containing an Apostolical institution of the person, office, and benefits of Christ; and also of faith, and good works: Consisting of 13. Chapters, and 303. Verses, comprehended under 6. general heads, *viz.*

1. The *Exordium*.	From	ch. 1. to ver. 2.
2. The person of Christ.		ver. 2. to ch. 3.
3. His prophetical office.		cha. 3. to ch. 5.
4. His sacerdotal office.		ch. 5. to ch. 11.
5. The duty of Christians.		ch. 11. to c. 13. ver. 20.
6. The Conclusion.		ver. 20. to the end.

15. *Of the Epistle of James.*

THis Epistle is termed by the Greeks Ἰακώβου ἐπιστολὴ καθολικὴ, *The Catholical, or General Epistle of* James: the same being written

ten by *James* the Apoſtle, and is called by the Greek Church Catholical or General, becauſe it is not written as the former Epiſtles of *Paul* to any Church or particular perſons; but to all the Jews in general whereſoever diſperſed: Although this Epiſtle hath anciently by ſome Papiſts and others been rejected, yet of later times the ſame is generally received and admitted as Canonical throughout all the Chriſtian Churches: From the ſubject matter whereof it is emphatically termed *aureum alphabetum hominis Chriſtiani*, the golden Alphabet of a Chriſtian man: Containing an Apoſtolical inſtitution of the conjunction of faith and works, conſiſting of 5. Chapters, and 108. Verſes, comprehended under 5. diſtinct parts, according to the Chapters, beſides the *Exordium* and *Concluſion*, *viz.*

	From chapt.	
1. 18 Admonitions to a godly life.		1. to chapt. 2.
2. Several arguments of a Chriſtian faith.		2. to chapt. 3.
3. Of the government of the tongue.		3. to chapt. 4.
4. Miſchiefs proceeding from the works of the fleſh.		4. to chapt. 5.
5. Threatnings to the rich, and comforts to the poor.		5. to the end.

16. *Of the firſt Epiſtle of Peter.*

THis Epiſtle is termed by the Greeks Πέτρε καθολικὴ ἐπιστολὴ πρώτη, *The firſt Epiſtle*

Epiſtle general of Peter; the ſame being written by *Peter*, and is entitled Catholical or general for the reaſon aforeſaid, this being written (as the former) to the converted and diſperſed Jews, as may appear by the Inſcription according to the *Syriack* interpretation: From the ſubject matter whereof this Epiſtle is emphatically termed by the Latines *Compendium Chriſtianiſmi de fide & vitâ Chriſtianâ*, a Breviary or Corpendium of Chriſtianiſme, touching faith and a Chriſtian life; wherein is contained an Apoſtolical inſtitution of the ſpiritual benefits of God, and of the common duties and properties of a Chriſtian; conſiſting of 5. Chapters, and 105. Verſes, comprehended under 4. general heads, *viz.*

1. The *Exordium.*	From	chapt. 1. to verſ. 2.
2. A commemoration of the benefits of God.		verſ. 2. to verſ. 13.
3. Of divers exhortations, both general and ſpecial.		verſ. 13. to chapt. 5. verſ. 10.
4. The *Epilogue.*		verſ. 10. to the end.

17. *Of the ſecond Epiſtle of Peter.*

THis Epiſtle is termed by the Greeks Πέτρε καθολικὴ ἐπιστολὴ δευτέρα, *The ſecond Epiſtle general of* Peter; The ſame being written by the ſaid *Peter*, and is termed *General* for the reaſons as the former, being written (according

cording to it's Inſcription) to the ſame Jews diſperſed by the Roman Empire. Some doubt hath alſo been made touching the Canonical authority of this Epiſtle, it being omitted in the Syriack Tranſlation; Notwithſtanding the ſame is generally received as authentick and Apoſtolical by the Chriſtian Church: from the ſubject matter whereof it is emphatically termed by the Latines *incentivum militis Chriſtiani*, an eſſay or tryal of a Chriſtian warrior. Containing an Apoſtolical inſtitution of the vertues and benefits of faith and hope, againſt ſeducers and deriders of Chriſtianity; Conſiſting of 3. Chapters, and 61. Verſes, comprehended under 4. general heads, *viz.*

1. The *Exordium.*	From	chapt. 1. to verſ. 3.
2. Several exhortations.		verſ. 3. to chapt. 2.
3. The Apoſtles propheſy.		chap 2. to cha. 3. v. 17.
4. The *Concluſion.*		verſ. 17. to the end.

18. *Of the firſt Epiſtle of* John.

THis Epiſtle is entituled by the Greeks Ἐπιστολὴ Ἰωάννου καθολικὴ πρώτη, *The firſt Epiſtle general of* John; the ſame being written by *John* the Evangeliſt and Apoſtle, who by reaſon of his age, living longer then any of the Apoſtles doth alſo call himſelf an Elder: This Epiſtle is alſo called *General* for the reaſons afore-mentioned; which from the ſubject matter thereof

is

is emphatically termed by the Latines *ſpeculum charitatis*, a ſurveigh or deſcription of Charity; Containing an Apoſtolical inſtitution of the common ſigns of God; beginning with a deſcription of the Perſon of Chriſt, who was God from everlaſting, and alſo made true man, yet but one and not two perſons, Him whom the Apoſtle himſelf, and alſo his Companions both heard, beheld, and handled: which Epiſtle conſiſteth of 5. Chapters, and 105. Verſes, comprehended under 4. general heads, *viz.*

1. An exhortation to faith.	From chapt.	1. to chapt. 2.
2. An exhortation to charity.		2. to chapt. 4.
3. Of the Doctrine of Antichriſt.		4. to chapt. 5.
4. A two-fold exhortation, *viz.* to faith and charity.		5. to the end.

19. *Of the Second Epiſtle of* John.

THis Epiſtle is entituled by the Greeks, Ἐπιστολὴ Ἰωάννου δευτέρα, *The Second Epiſtle of* John, the ſame being written by him, which according to ſome Examplars or Copies is ſtiled *Catholical*, notwithſtanding it be omitted in our common Tranſlations: From the ſubject matter whereof, this Epiſtle is emphatically termed by the Latines, *Speculum piæ matronæ*, a Graphical deſcription of a godly Woman, under the title of the *Elect Lady*, wherein is contained an Apoſtolical Inſtitution of Perſeverance in Charity and Chriſtian Faith; conſiſting

ing onely of one Chapter, and twelve Verſes, diſtinguiſhed into four general parts, *viz.*

1. The *Exordium.*	From Verſ.	1. to verſe 4.
2. Of conſtancy in Faith and Charity.		4. to verſe 7.
3. Of flying from Antichriſt.		7. to verſe 11.
4. The Concluſion.		11. to the end.

20. *Of the Third Epiſtle of John.*

THis Epiſtle is entituled by the Greeks, Επιςολὴ Ἰωάννε τρίτε, *The Third Epiſtle of* John, the ſame being written by him, and is alſo according to ſome Exemplars called *General* for the reaſons aforeſaid, but omitted (as the former) in our common Tranſlations: Both which Epiſtles have been rejected by *Eraſmus*, *Cajeton*, as doubtful of their authorities; notwithſtanding they are admitted and received as authentick and Canonical in the Chriſtian Churches; This Epiſtle is from the ſubject matter thereof, emphatically termed by the Latines *ſpeculum hoſpitalitatis*, a deſcription of hoſpitality; Containing an Apoſtolical inſtitution of hoſpitality, perſeverance, and ambition; Conſiſting only of one Chapter, and 14. Verſes, diſtinguiſhed into 5. general parts, *viz.*

1. The

1. The *Exordium.*	From verſe.	1. to verſ. 2.
2. *Gajus* commended for hoſpitality.		2. to verſ. 9.
3. *Diotrephes* reprehended for vain-glory.		9. to verſ. 12.
4. The concluſion.		12. to the end.

21. *Of the Epiſtle of* Jude.

THis Epiſtle is termed by the Greeks Ἐπιστολὴ τοῦ Ἰούδα καθολική, *The general Epiſtle of Jude*, the ſame being written by *Jude* the Apoſtle, who in the Inſcription giveth himſelf the title of a ſervant of *Jeſus Chriſt*, and brother of *James*, by way of diſtinction and difference from *Judas Iſcarioth* (who was alſo an Apoſtle:) Although this Epiſtle hath been rejected and omitted in the Syriack Tranſlations, and others of former times, yet the ſame is now admitted and received as authentick and Apoſtolical, by all the Chriſtian Churches, and is accordingly inſerted in the Catalogue of Canonical books: From the ſubject matter whereof, it is emphatically termed by the Latines, *Idea Pſeudoprophetarum*, the Idea or exemplar of False-Prophets; wherein is contained an Apoſtolical inſtitution of perſeverance in faith againſt the ſeducers; Conſiſting only of one Chapter, and 25. Verſes, diſtinguiſhed into 4. general parts, *viz.*

1. The *Exordium.*	From verſe	1. to verſ. 3.
2. An exhortation of conſtancy in faith.		ver. 3. to ver. 17.
3. A deſcription of falſe Prophets.		ver. 17. to ver. 24.
4. The Concluſion.		verſ. 24. to the end.

Of the third Claſsis, containing the Prophetical Book, viz.

The *Revelation* of *John.*

THis Book is entitled by the Greeks Ἀποκάλυψις Ἰωάννε τ̃ θεολόγε, *The Apocalyps or Revelation of* John *the Divine*; ſo called from ἀπὸ & καλύπτω, to hide or conceal, which from the Latines is rendred a Revelation or viſion: becauſe herein is a manifeſtation of ſecret things (which before were hidden) revealed by God to *John*, and by *John* to the Church; which *Revelation* was written by the ſaid *John* while he abode in the Iſle of *Patmos*, (being baniſhed thither by *Domitian* the Emperour, after he had been caſt into a furnace of ſcalding oyl, and eſcaped unhurt:) From the ſubject matter of this Book it is emphatically termed by the Latines *prophetia Novi Teſtamenti catholica*, a general propheſie of the *New Teſtament*, for that it containeth an Hiſtorical, paranetical, and prophetical deſcription of the univerſal ſtate of the World, and of the Church militant, from the

time of *John* the last of the Apostles, until the second coming of Christ: This Book consisteth of 22. Chapters, and 105. Verses, reduced into 9. distinct parts, (besides the *Exordium* and *Conclusion*,) whereof the 2 former are principal, the 7. later subordinate parts, as following, *viz.*

1. Historical admonitions to the Church.	From chapter	1. to chap. 4.
2. Of the Prophetical state thereof.		4. to chapt. 5.
3. Of the 7. Churches.		5. to chapt. 8.
4. Of the 7. Seals.		8. to chap. 14.
5. Of the 7. Trumpets.		14. to cha. 15.
6. Of the Lamb.		15. to cha. 17.
7. Of the 7. Vials.		17. to cha. 19.
8. Of the great Harlot.		19. to the end.
9. Of the Church Triumphant.		

As all the Canonical Books of the *Old Testament*, so also these of the *New* are properly comprehended and orderly distinguished under a three-fold Classis in these Mnemonical Verses following, *viz.*

1. *Matthæi, Marci, Lucæ, Johannis & Acta.*
2. *Roma. Corinth. Galat. Eph. Phil. Col. Thess. Timo. Titusq;*
3. *Philem. ac Hebræi. Jac. Pet. Joh. Juda. 3. Revelans.*

Thus much may suffice touching the Canonical Books of the Sacred Scriptures under the distinct titles of the *Old* and *New Testament*, con-

taining the Law and the Goſpel; whoſe agreement, and difference may be here obſerved under 6. general heads, according to the Analogy following, *viz.*

How the Law and the Goſpel do agree.

they agree in the

1. *first efficient / instrumental cauſe*, which is God himſelf. / the Word of God
2. *common matter, viz.* obedience to his promiſes. / threatnings.
3. *common form*; exhibited in a perfect obedience.
4. *chiefeſt / ſubordinate end*; tending to the glory of God. / ſalvation of men.
5. *common object*; relating to the fall of man.
6. *common adjunct*; conſiſting in Sanctity. / Bonity. / Perfection.

How the Law and the Goſpel differ.

they differ in the

1. *external inſtrumental cauſes* the *Law / Goſpel* was delivered by *Moſes. / Chriſt.*
2. *proper matter*, the *Law / Goſpel* directeth our *actions. / faith.*
3. *proper form*, the Law requireth perfect juſtice to God. / Goſpel ſheweth where to find it.
4. *proper end*, the Law forceth us to ſeek Chriſt. / Goſpel holdeth him forth to us.
5. *proper object*, the Law is an humbling a man. / Goſpel is an humbled man.
6. *accident*, the Law without the Goſpel availeth not. / Goſpel of it ſelf is ſufficient.

Rom. 3. 10. & 1. 16.

Lex: *jubet. / maledicit, / imperat, / detegit, / agnoſcit, / accuſat.*

Evangelium: *juvat. / benedicit. / impetrat. / tegit. / ignoſcit. / excuſat.*

Of

Of the *Eccleſiaſtical* CANON.

HAving thus briefly treated of the *Divine Canon*, comprehending the ſeveral Books of the Old and New Teſtament, the next thing following in order (according to our propoſed Method) is the *Eccleſiaſtical Canon* or Canon of the Church; under wch is compriſed and contained thoſe ſeveral Books and writings commonly known by the name or title of *Apocrypha*; which title is derived from the Greeks ἀπὸ & κρύπτω, that is, abſcond or hidden, termed by the Hebrews סתום *Sathom*, נסתר *Niſter*, ſignifying things hidden; by which we are to underſtand, not only ſuch writings whoſe authorities are not certainly known, but alſo ſuch which were not repoſited in *Aron*, that is, in the Arch of the Temple, wherein all the Books of the Prophets which were written by the command and authority of God, were delivered to the Prieſts to be laid up in the Reconditory or holy Arch; theſe only were eſteemed as Canonical, *& quidquid abeſt à ſanctâ illâ cryptâ, eſt* * Ἀπόκρυφον, and whatſoever was not found in that holy Arch was accounted Apocryphal; hence it is, that as the Canonical Books

* Ἀπόκρυφον eſt πᾶν τὸ μὴ ἐν διαθήκῃ, ſeu πᾶν ἀνανόνιστον, *quidquid non eſt in Canone Divini fœderis penes eccleſiam depoſitum juſſu & authoritate Dei.*

written by Divine inſpiration, are according to the Divine Canon termed Θεόπνευστοι, ſo the Apocryphal Books containing holy writings of men, are by the Eccleſiaſtical Canon termed Ἀνθρωπόνευστοι. the one being *Proto-canonical*, the other *Deutero-canonical*.

Although the Papiſts would have the Books of *Apocrypha*, of equal authority with thoſe that are *Canonical*, from the approbation and admiſſion of ſeveral Councils, *viz.* the *Carthaginian*, the *Florentine*, and the *Tridental* Councils; yet ſeeing theſe were neither of them General, but Provincial, and their Decrees irregular, they ought not to be of an univerſal power, and force to bind all men; when as the ancient General Councils, and moſt authentick Fathers of the Church, who lived in the firſt, and beſt five hundred years after Chriſt, rejected the ſame as Apocryphal; And not only theſe, but alſo the Jews and Iſraelitical Churches did alwayes reject the ſame *à Canone fidei*, from the rule of faith, and the Church doth only admit them *Canonem morum*, into the rule of manners; whence the Canoniſts and chief Fathers of the Church have adjudged the *Apocryphal* Books fit to be read, only for example and inſtruction to the leading of our lives and converſations: Nor would the *Jews* ever allow of theſe Books to be read in their publick Synagogues and Temples by the Prieſts; but only in private, and by private perſons; and that for

ſeveral

ſeveral reaſons, *viz.* 1*ſt.* Becauſe they were not written by the Holy Prophets, but moſt of them were found written after *Malachi*, who was the laſt of all the Prophets; 2*ly.* Becauſe they were not written in a prophetical ſtile, that is according to the Hebrew, but moſt of them in the Greek tongue; 3*ly.* Becauſe there is no mention made of them in the *New Teſtament*, (as of the Canonical Books;) neither by Chriſt nor his Apoſtles; 4*ly.* Becauſe they contain many fabulous writings, contrary to thoſe of the Canonical Books, repugnant to faith, and true piety; Notwithſtanding ſome of them, eſpecially the Books of *Wiſedome* and *Eccleſiaſticus*, are (for the excellency of their matter, agreeable to Divine truth) to be preferred before all humane Treatiſes, although they have not the perfect Characters and authorities of Divine Scripture.

How theſe *Apocryphal Books* were firſt added to Holy Writ, we need not to enquire farther then from the Jews, who delivered both *Canons* to the Chriſtian Church; Theſe in their later times, before, and at the coming of Chriſt, were of two ſorts; the former whereof were called *Hebrews*, properly and by way of diſtinction, living in *Jeruſalem* and the Holy *Land*, whoſe Canon contained only the 22. Books of the *Law* and the *Prophets*; the later *Jews*, diſperſing and mingling themſelves with the Grecians, were called *Helleniſts*: Theſe being ſeparated

from the native Jews, and understanding not the Hebrew tongue, had many parts of the *Old Testament* in the Greek *Septuagint*, to which they wrote and added sundry Books in the Greek tongue, and delivered the same to the Christian Church, whence the Hebrew Canon is received as pure and Divine, but the Greek Canon is impure and Apocryphal by the addition of such Books which were written after the time of the Prophets: yet seeing they contain sundry good precepts and examples to the well-leading of our lives, I shall here proceed on them in due order, as following.

As the *Divine Canon* comprehendeth all the *Canonical Books*, so doth the *Ecclesiastical Canon* contain all the Apocryphal Books of the *Old* and *New Testament*.

Of the Apocryphal Books of the Old Testament.

ALso as the Canonical, so likewise the Apocryphal Books of the *Old Testament*, are generally distributed (according to the *Ecclesiastical Canon*) into 3. distinct Classes or orders;

The Books contained in the { *first*, *second*, *third*, } Classis, are { *Historical.* *Didascalical.* *Prophetical.*

Which distinctions are observed throughout the *Apocrypha*, subordinately both in the { *Entire Books.* & *Supplements.*

The

The Eccleſiaſtical CANON, or Catalogue of the Apocrypha.

	Entire Books,	Ch.	Ver.	Supplements,	Ch.	Ver.
1. Hiſtorical	Tobit	14	225	Adjections to the Book of Eſther	7	105
	Judith	16	324			
	3. Eſdras	9	469	The Hiſtory of Suſanna.	1	65
	1. Maccabees	16	928			
	2. Maccabees	15	558	The Hiſtory of Bell and the Dragon.	1	42
	3. Maccabees	7	181			
2. Didaſcalical	Wiſdom	19	441	The 151. Pſalm	0	6
				Prayer of Manaſſes.	1	14
	Eccleſiaſticus	51	1566	Prayer of Aſariah, Song of Three Children.	1	90
3. Prophetical	Baruch	5	99	Epiſtle of Jeremiah.	1	62
	4. Eſdras	16	876			

The Didaſcalical Supplements, are alſo ſubdivided into { Poetical. / Proſaical.

The { Poetical / Proſaical } Supplements are the { 151 Pſalm / Song of Three Children. } { Prayer of Manaſſes. / Prayer of Aſariah. }

The

The Denominations, Authors, Contents, and Diſtributions, of all the Books, Supplements, Chapters and Verſes of the Apocrypha *pertaining to the* Old Teſtament, *under their ſeveral Claſſes.*

Of the Book of Tobit.

THis Book is entituled by the *Greeks* Τωβὶτ, from the name of the Author, *viz. Tobit* the Son of *Tobiel*, who derived his Pedigree and Deſcent from the Tribe of *Nephthalim*, who (as the Hiſtory relates) was taken Captive out of *Thisbe*, a place near unto the City of *Nephtkalim* in *Galilee* beyond *Aſer*: From the ſubject matter whereof, this Book is emphatically termed by the Latines, *Pictura bonæ œconomiæ*, a Graphical deſcription of a good Government; containing an Apocryphal Hiſtory of the life and death of *Tobit*, conſiſting of 14. Chapters, and 252. Verſes, comprehended under three general heads, *viz.*

	From chap.	
1. *Tobits* Parentage, Godlineſs, Precepts, Prayers, conduct by the Angel *Raphiel*, and his marriage.		1. to ch. 13
2. His thankſgiving to God.		13. to c. 14
3. His advice to his ſon, and his death.		to the end.

Of

Of the Book of Judith.

THis Book is called by the Greeks Ἰουδὶθ, receiving it's appellation from the name of the person, whereof it doth principally treat, (namely from *Judith*, the Daughter of *Merari*, and wife to *Manasses*.) From the subject matter whereof this Book is emphatically termed by the Latines *speculum heroinæ itemque providentiæ Dei*, a description of an heroick woman, and also of the providence of God. Containing an Apocryphal History of the Conservation of the Judaical Church by *Judith*; Consisting of 16. Chapters, and 324. Verses, Comprehended under 2. general heads, *viz.*

1. Of the success of *Holofernes*.	From ch.	1. to chap. 7.
2. The Catastrophe of his success, and his death by the hand of *Judith*.		7. to the end.

Of the Book of Wisedome.

THis Book is entituled by the Greeks Σοφία Σολομώνος. *The Wisedome of* Salomon; the same being written by *Salomon*, and is so entituled with distinction from that of *Jesus* the Son of *Sirach*, vulgarly called *Ecclesiasticus*; From the subject matter whereof this Book is emphatically termed by the Latines

Thesaurus

Theſaurus Ethicus & Phyſicus, an Ethical and Phyſical Treaſury; wherein is contained an Apocryphal inſtitution of the right ſtudy, commendation and reward of true Wiſedome; conſiſting of 19. Chapters, and 441. Verſes, Comprehended under 3. general heads, *viz.*

1. Of various documents.	From ch.	1. to chapt. 9.
2. Of *Salomons* Prayer.		9. to chapt. 16.
3. Of the judgments and benefits of God.		16. to the end.

Of Eccleſiaſticus.

THis Book is entituled by the Greeks Σοφία Ἰησοῦ υἱοῦ σίραχ. *The Wiſedome of Jeſus the ſon of Sirach*; for that this *Jeſus* did interpret and publiſh thoſe ſeveral ſayings contained in this Book, which his Grand-father (who was alſo called *Jeſus*) being a wiſe man, had collected among the Jews, with ſome additions of his own; as may appear by the Argument taken out of the Greek copy, and alſo by the *Prologue* of the Interpreter, prefixed to the Book in many Tranſlations; In which it is to be noted, that the ſeveral words and ſentences which are inſerted within theſe marks [ ] are read in the Latin Copies, and omitted in the Greek: From the ſubject matter of this Book, it is emphatically termed *Commentarius ad Decalogum*, a Commentary on the Ten Commandements; Containing

taining an Apocryphal inſtitution, and Compendium of the *Ethicks*, *Oeconomicks* and *Politicks*; Conſiſting of 51. Chapters, and 1566. Verſes, Comprehended under 3. general heads, *viz.*

	From chapt.	
1. Several precepts touching the fear of God.	1.	to chapt. 2.
2. Divers precepts and admonitions touching wiſedome.	2.	to chapt. 49.
3. The Concluſion with ardent Prayer.	49.	to the end.

Of the Propheſie of Baruch.

THis Book is commonly called according to the Greeks Βαρύχ, from the name of the Author, *viz.* *Baruch* the ſon of *Nerias*, who wrote it during the Captivity of *Babylon*; and afterwards read the ſame in the audience of *Jechonias* the Son of *Joachim* King of *Iudah*, and of the Governour of the Kings Sons; alſo before the Elders and the whole people (according to the Text: From the ſubject matter whereof this Book is emphatically termed by the Latines *Speculum penitentiæ*, a deſcription of penitence; Containing many penitential Orations and Speeches to the captive Jews; Concluding with an Apocryphal Propheſie of the deliverance of the ſaid Jews from the Babyloniſh captivity: Conſiſting of 5. Chapters, and 99. Verſes, comprehended under 3. general heads, *viz.*

1. Sundry

1. Sundry penitential orations.	from c.	1. to cha. 4.
2. An hortatory oration to patience.		4. to cha. 5.
3. A Conſolatory oration to the Jews.		5. to the end

of the third Book of Eſdras.

THis Book (entituled by the Greeks Εσδρας γ') is added to the two former Canonical Books of *Ezra* and *Nehemiah*, whence it is generally accounted and reckon'd for the third Book of *Eſdras*, (as in the Catalogue of the Apocryphal Books.) From the ſubject matter whereof, it is termed according to the Latines *Quodlibetum compilatum ex libris Chronicorum*, a certain Extract from the Books of the Chronicles; Containing an Apocryphal Hiſtory of *Eſdras* and *Nehemiah*, taken out of the ſaid Chronicles; Conſiſting of 9. Chapters, and 469. Verſes, Comprehended under 3. general heads, *viz.*

1. Of the ſtate of the people of God, before the captivity of *Babylon*.	From chapt.	1. to chapt. 2.
2. Of the ſtate of the people of God, in their captivity under the Government of the *Perſians*.		2. to chapt. 5.
3. Of the diſmiſſion of the people of God out of the ſaid captivity.		5. to the end.

Of the fourth Book of Eſdras.

THis Book (entituled by the Greeks Εσδρας δ') is alſo added to the former, under the title

of

of the *fourth Book* of *Esdras*, who (as in the Prescription of this, and also in the Canonical Book of the *Propheſie of Ezra*, *Chapt.*7. *verſ.*1.) is ſaid to be the Son of *Sarajas*, deſcending from *Aaron*, of the Tribe of *Levi*: From the ſubject matter whereof it is emphatically termed by the Latines *Apocalypſis inter libros Apocryphos*, the Apocalyps or Revelation among the Apocryphal Books; wherein is contained an Apocryphal Propheſie of ſeveral reproofs, predictions, and various viſions of the Church; Comprehended in the *Old* and *New Teſtament*; Conſiſting of 16. Chapters, and 876. Verſes, reduced into 3. general heads, *viz.*

1. A recitation of the orations, and prayers of *Esdras*.	From chap.	1. to chapt. 3.
2. How he was taught of the Angel.		3. to chapt. 9.
3. How he was taught of God by viſions.		9. to the end.

Of the firſt Book of the Maccabees.

THis Book is entituled by the Greeks Μακκαβαίων πρῶτον, *The firſt of the Maccabees*, who according to the Eccleſiaſtical Hiſtory, were not only Prieſts, but alſo Captains or Leaders of the people of God, bearing in their Enſigns or Banners this Inſcription מכבי compoſed of the initial Letters of that Sacred Sentence,

tence recited in *Exod.* 15.11. מִי־כָמֹכָה בָּאֵלִם יְהוָה that is, *Who is like unto thee, O Lord, among the Gods!* The *Æra* or *Epocha* of the *Maccabees* is accompted from the Prieſt-hood of *Judah*, and the repurgation of the Temple in the 3786. year of the Creation. This firſt Book is emphatically termed *ſpeculum Eccleſiæ militantis*, a deſcription of the Church militant; Containing an Apocryphal Hiſtory of the eſtate of the people from *Antiochus Epiphanes*, unto *Antiochus Sedetes*; declaring the ſeveral victories of the Jews under the *Maccabees*: It conſiſteth of 16. Chapters, and 928. Verſes, reduced into 3, general heads, *viz.*

	From chapt.	
1. An Hiſtory of the tyranny of *Antiochus Epiphanes.*		1. to chapt. 2.
2. An Hiſtory of *Mattathias.*		2. to chapt. 3.
3. An Hiſtory of his Son *Iudas.*		3. to chapt. 10.
4. An Hiſtory of his Son *Ionathan.*		10. to chapt. 14.
5. An Hiſtory of his Son *Simon.*		14. to the end.

Of the ſecond Book of the Maccabees.

THis Book is entituled by the Greeks Μακχαβαίων Δευτέρα, *The ſecond Book of the* Maccabees, the ſame being alſo aſcribed to the *Maccabees*, written from the Jews of *Iudea* and *Ieruſalem*, to their brethren the Jews that dwelt in the Country and Confines of *Ægypt*, exhorting them to give thanks for the death of

of *Antiochus* the Tyrant: From the subject matter of this Book it is emphatically termed by the Latines *Martyrologium quoddam*, a certain Treatise of Martyrs; Containing an Apocryphal History of the sufferings of the Jews, under the famous *Maccabees*, by the Tyranny of *Antiochus Epiphanes*; Consisting of 15. Chapters, and 558. Verses, Comprehended under 3 general heads, *viz.*

From chap.
1. Of the state of the Jews before *Antiochus*. 1. to chapt. 5.
2. Of their state in the time of *Antiochus*. 5 to chap. 10.
3. Of their state after the death of *Antiochus*. 10. to the end

Of the third Book of the Maccabees.

THis Book is termed by the Greeks Μακκαβαίων τρίτη, *The third Book of the* Maccabees; notwithstanding the same is not inserted among the Books of the *Apocrypha*, in the Common Editions of the Bible; yet because mention is made thereof in several Records, I shall therefore here briefly observe it according to the method of the rest: This Book in reference to the subject matter thereof, is emphatically termed by the Latines *Speculum Tyrannorum*, a description of Tyrants, Containing an Apocryphal History of the Calamities and deliverance of the Church of the Jews under *Ptolemeus Philopator*;

tence recited in *Exod.* 15.11. מִי־כָמֹכָה בָּאֵלִם יְהוָה that is, *Who is like unto thee, O Lord, among the Gods!* The *Æra* or *Epocha* of the *Maccabees* is accompted from the Prieſt-hood of *Judah*, and the repurgation of the Temple in the 3786. year of the Creation. This firſt Book is emphatically termed *ſpeculum Eccleſiæ militantis*, a deſcription of the Church militant; Containing an Apocryphal Hiſtory of the eſtate of the people from *Antiochus Epiphanes*, unto *Antiochus Sedetes*; declaring the ſeveral victories of the Jews under the *Maccabees*: It conſiſteth of 16. Chapters, and 928. Verſes, reduced into 3. general heads, *viz.*

1. An Hiſtory of the tyranny of *Antiochus Epiphanes.*	From chapt.	1. to chapt. 2.
2. An Hiſtory of *Mattathias.*		2. to chapt. 3.
3. An Hiſtory of his Son *Iudas.*		3. to chapt. 10.
4. An Hiſtory of his Son *Ionathan.*		10. to chapt. 14.
5. An Hiſtory of his Son *Simon.*		14. to the end.

Of the ſecond Book of the Maccabees.

THis Book is entituled by the Greeks Μακκαβαίων Δευτέρω, *The ſecond Book of the* Maccabees, the ſame being alſo aſcribed to the *Maccabees*, written from the Jews of *Iudea* and *Ieruſalem*, to their brethren the Jews that dwelt in the Country and Confines of *Ægypt*, exhorting them to give thanks for the death of

of *Antiochus* the Tyrant: From the ſubject matter of this Book it is emphatically termed by the Latines *Martyrologium quoddam*, a certain Treatiſe of Martyrs; Containing an Apocryphal Hiſtory of the ſufferings of the Jews, under the famous *Maccabees*, by the Tyranny of *Antiochus Epiphanes*; Conſiſting of 15. Chapters, and 558. Verſes, Comprehended under 3 general heads, *viz.*

1. Of the ſtate of the Jews before *Antiochus*. } From chapt. 1. to chapt. 5.
2. Of their ſtate in the time of *Antiochus*. } From chapt. 5 to chap. 10.
3. Of their ſtate after the death of *Antiochus*. } From chapt. 10. to the end

Of the third Book of the Maccabees.

THis Book is termed by the Greeks Μακκαβαίων τρίτη, *The third Book of the* Maccabees; notwithſtanding the ſame is not inſerted among the Books of the *Apocrypha*, in the Common Editions of the Bible; yet becauſe mention is made thereof in ſeveral Records, I ſhall therefore here briefly obſerve it according to the method of the reſt: This Book in reference to the ſubject matter thereof, is emphatically termed by the Latines *Speculum Tyrannorum*, a deſcription of Tyrants, Containing an Apocryphal Hiſtory of the Calamities and deliverance of the Church of the Jews under *Ptolemeus Philopator*;

Consisting of 7. Chapters, and 181. Verses, Comprehended under 3 general heads, *viz.*

1. Of the sin of *Ptolemeus Philopater.*	From cha.	1. to cha. 3.
2. Of his Tyranny toward the Jews.		3. to cha. 6.
3. Of the joyful catastrophe of their several persecutions.		6. to the end.

Of the Supplements, Fragments or Adjections.

THe Apocryphal Supplements, Fragments, Adjections or Additions to the Canonical Books, may be observed under the three distinct Classes or orders, as the Entire Books, in manner following, *viz.*

Of the Supplements to the Book of Esther.

THe Supplements or Adjections to this Book having been found in certain Translations both in the Greek and Latin, are inserted in the Bible as a continuation of the *Story*, though by reason of the uncertainty of their authority, the Church have thought fit to place them among the Apocryphal writings; This Supplement to the Story of *Esther*; is from the subject matter thereof emphatically termed by the Latins *Speculum providentiæ Dei*, a description or declaration of the Providence of God; wherein is contained an Apocryphal History of the state of the Judaical Church under *Artaxerxes*

Con

Continued from the third Verſe of the tenth Chapter of the Canonical Book of *Eſther*: Conſiſting of ſeven Chapters, and 105 Verſes, comprehended under four general heads, *viz.*

1. Of the Dream and Honor of *Mardochæus*.	From chapter	10. v. 3. to ch. 13
2. Of *Artaxerxes* Edict againſt the Jews.		13. to chap. 14.
3. Of *Eſthers* Prayer and acceſs to the King.		14. to chap. 16.
4. Of *Artaxerxes* Edict on the behalf of the Jews.		16. to the end.

Of the Hiſtory of Suſanna.

THis Apocryphal Hiſtory (termed by the Greeks Σωσάννης ἱστορία, (*The Hiſtory of* Suſanna) is a Supplement or Adjection to the Canonical Book of the Propheſie of *Daniel*: From the ſubject matter whereof, it is emphatically termed by the Latines, *Speculum caſtitatis conjugalis*, a deſcription of chaſte Wedlock: Containing an Hiſtory of the Chaſtity and Fidelity of *Suſanna*; how (by the providence of God) ſhe preſerved her ſelf with an heroick ſpirit from the two libidinous Elders: Which ſtory conſiſteth onely of one Chapter, which according to ſome Editions, is joyned to the end of *Daniel*; whence it is accounted the thirteenth Chapter; conſiſting of 65. Verſes, reduced into three diſtinct parts, *viz.*

1. A description of *Susanna*.	From	verſ. 1. to v. 5.
2. The ſhameful luſts of the Elders.	From	verſ. 5. to v. 28.
3. The accuſation of *Susanna*.	From	v. 28. to the end

of the Hiſtory *of* Bell *and the* Dragon.

THis Apocryphal Hiſtory (termed by the Greeks τοῦ Βὴλ καὶ Δράκοντος ἱστορία,) is alſo a Supplement or Adjection to the Canonical Book of the Propheſie of *Daniel*. From the ſubject matter whereof, it is emphatically termed by the Latines, *Speculum vanitatis idololatrarum*, a deſcription of the vanity of Idolaters; wherein is contained an Hiſtory of the two Babylonish Idols ſet up by *Cyrus* the King: Conſiſting onely of one Chapter, and 42 Verſes; which according to the Latine tranſlation, is accounted as the fourteenth Chapter of *Daniel*, and is diſtinguiſhed into three general parts, *viz.*

1. Of the daily allowance, and worſhip given to the ſaid Idols.	From verſe	1. to verſe 7.
2. Of *Daniels* refuſing to worſhip the ſaid Idols; his diſcovery of the one, and deſtroying of the other.	From verſe	7. to verſe 32.
3. Of *Daniels* being caſt into the Den of Lions, his deliverance, and the Babylonians deſtruction.	From verſe	32. to the end.

Of the 151. *Psalm.*

BEsides the 150 *Psalms* aforementioned in the Canonical Books under the title of the *Psalms of David*, there is also an Additional Psalm inserted in some Greek Translations, as may be observed in the *Wechelian* Edition under the title of the 151 *Psalm:* Which from the subject matter thereof, is emphatically termed by the Latines *Carmen Davidis Apocryphum*, the Apocryphal Verse or Song of *David*. Containing a description of his election into his Kingdom, and of his protection against *Goliah*: Consisting of six Verses, to which I refer, the Abridgment being unnecessary.

Of the Prayer of Manassis.

THis Prayer is an Apocryphal Supplement or Appendice to the Canonical Books, and is placed amongst them at the latter end of the *Second Book of the Chronicles* (mentioned in 2 *Chron.* 33. 18.) Although the same be not found written in the Original Text, namely in the Hebrew Copy, but onely translated out of the Greek: Whence it is commonly reckoned in the Catalogue of the Apocryphal Writings. From the Subject matter whereof, it is emphatically termed by the Latines, *Speculum peccatoris resipiscentis*, a description of the return of

a ſinner; wherein is contained an humble Supplication to God of *Manaſſeh* or *Manaſſis* the King (being converted) under two principal heads, *viz.* δοξολογία *Dei*, & ὁμολογία *peccati*, a doxologie or glorification of God, and an homologie or confeſſion of ſin; which may be properly reduced into three diſtinctions, *viz.*

1. A deſcription of the Majeſty of God.
2. An acknowledgment or Confeſſion of Sins.
3. A pollicitation or free promiſe of rendring conſtant praiſes to God for the future.

Of the Prayer of Aſariah, *or Song of the Three Children.*

THis Supplement (termed by the Greeks Ωδὴ τριῶν παίδων,) is an Appendice to the Canonical Book of the Prophet *Daniel*, which according to ſome Editions is placed in the Third Chapter of the Propheſie of *Daniel* & the three and twentieth Verſe, after theſe words [*And* Shadrach, Meſhach, *and* Abednego, *fell down bound into the midſt of the hot fiery Furnace*,] in other Editions the ſame is uſually inſerted among the Apocryphal Writings. From the ſubject matter whereof, it is emphatically termed *Formula* δοξολογίας *Dei*, a ſmall Tractate of the glorification of God: Conſiſting onely of one Chapter, and 89 Verſes, diſtinguiſhed into two general heads, *viz.*

1. Of

1. Of the Prayer of *Asariah*. } From { vers. 1. to v. 5.
2. Of the Prayer of the Three Children. } From { v. 5. to the end.

Of the Epistle of Jeremiah.

THis Supplement (termed by the Greeks Ἐπιστολὴ Ἰερεμίε, *The Epistle of* Jeremiah) was written and sent from *Jeremiah* the Prophet to the *Jews*, that were led captives into *Babylon* by the Babylonish King; certifying to them what God had commanded him: It is reckoned as an Appendice to the Apocryphal Book of *Baruch*, commonly placed in the end of the fifth Chapter, whence it is accounted for the sixth Chapter of the said Book: From the subject matter whereof, it is emphatically termed by the Latines, *Graphica descriptio vanitatis Idolorum*, a graphical description of the vanity of Idols; wherein is contained an Apocryphal Prophesie of the deliverance of the *Jews* from the Babylonish captivity: Consisting onely of one Chapter, and 72 Verses, reduced into two distinct heads, *viz.*

1. A prediction of the Jews being led captives into *Babylon* by the King. } From { ver. 1. to v. 7.
2. A description of the impotency of the Babylonish Gods and Idols. } From { ver. 7. to the end.

The *Apocryphal Books* of the *Old Testament* are properly comprehended, and orderly distinguished under a Threefold Classis in these Mnemonical Verses following, *viz.*

1. *Tobias, Judith, Baruch, Esdras, Maccabæi.*
2. *Man. Jeremi. Daniel. Esther.* 2. *Sapientia, Sirach.*
3. *Esdras fatidico describit carmine mira.*

The distinct *sums* of the three Volumes of the *Bible* are computed as follnwing, *viz.*

The	*Old Testament*	contains	929 Cha. 23212 Verses.
	New Testament		260 Chap. 7958 Verses.
	Apocrypha		180 Chap. 6048 Verses.

Whence the whole *Scripture* contains 1369 Cha. 37218 Verses.

of

Of the Apocryphal Books of the Old Testament, not Extant.

BEsides thoſe ſeveral Books aforementioned of the Sacred Scriptures, which have by Divine Providence been wonderfully preſerved from the corruption of time and perſecution of the Church; there are alſo divers other Books, Propheſies, and holy Writings, whereof ſome are recorded in the Sacred Text, and others recited by ſeveral Fathers of the Church, which are generally conceived to have been either burnt in the Temple, or loſt at the deſtruction of the City when the people were brought into the captivity of *Babylon*.

Theſe we finde either { Recorded in the { *Old Teſtament*. or { *New Teſtament*. / mentioned by the *Fathers*.

The Books Recorded in the Old Teſtament.

1. The Book of the Wars of the Lord.	mentioned in	*Numb.* 21. 14.
2. The Book of *Jaſher*.		*Joſh.* 10. 13.
3. The Five Books of *Salomon* treating of the nature of { 1. *Trees*. 2. *Beaſts*. 3. *Fowl*. 4. *Serpents*. 5. *Fiſhes*.		1 *King.* 4. 33.
4. The Book of the Acts of *Solomon*.		1 *King.* 11. 41.

5. The

5. The 1005. Songs of *Salomon.*	mentioned in	1 *King.* 4. 32.
6. The Book of *Nathan* the Prophet.		1 *Chro.* 29. 29.
7. The Book of *Gad* the Seer.		1 *Chro.* 29. 29.
8. The Prophesie of *Ahijah* the Shilonite.		2 *Chro.* 9. 29.
9. The Visions of *Iddo.*		2 *Chro.* 9. 29.
10. The Book of *Shemajah.*		2 *Chro.* 12. 15.
11. The Books of *Jehu*, Son of *Hanani.*		2 *Chro.* 20. 34.
12. The Book of the Chronicles of the Kings of *Israel* and *Judah*		2 *King.* 10. 34.
13. The Book of *Hezekiah.*		2 *Chro.* 32. 32.
14. The Epistle of *Elijah* to *Jonathan.*		2 *Chro* 21. 12.
15. The Book of the descriptions of *Jeremy*		2 *Maccab.* 2. 1.
16. The Commentaries of *Nehemiah.*		2 *Mac.* 2. 13.
17. The Histories written from *Isaiah.*		*Nehem.* 9. 38.
18. The History of *Mardochæus* written in the Book of the *Medes* and *Persians.*		*Esther* 10. 2.

The Books Recorded in the New Testament.

1. The Book of the Prophesie of *Enoch.*	mentioned in	*Jude* 14. Ver.
2. A Third Epistle of *Paul* to the *Corinthians.*		1 *Corinth.* 5. 9.
3. A Second Epistle of *Paul* to the *Ephesians.*		*Ephes.* 3. 3.
4. An Epistle of *Paul* to the *Laodiceans.*		*Colos.* 4. 16.

The Books mentioned by the Fathers.

The Goſpels written by the Apoſtle
- *Peter.*
- *Andrew.*
- *Iames* major.
- *Philip.*
- *Bartholemew.*
- *Thomas.*
- *Iames* minor.
- *Simon.*
- *Iude.*
- *Matthias.*

} The authorities for theſe Goſpels may be gathered from the writings of *Euſebius*, *Origen*, *Epiphanus*, *Hieronymus*, *Ambroſius*, & other authentick writers, to which I referr: notwithſtanding the ſame have been rejected by the ſaid Fathers as ſpurious and *Pſeudepigraphal.*

The Canons of the Apoſtles, which (according to *Ioh. Azorius in Inſt. Moral. l. 5. c. 29*) are divided into 5. Books of the *Canons of the Law.*

But foraſmuch as none of the ſaid Books or Writings ſo recorded in the Sacred Scriptures, or mentioned by the Fathers of the Church are now extant, we may from the authority of both conclude the ſame no wayes *Teſtamentary*, that is, not to be received into the *Divine Canon*; otherwiſe not any one, or the leſt part of them could ever have been finally loſt or periſhed, ſeeing the providence of God hath from time to time ſo preſerved his Sacred Word, contained

in

in the Canonical Books of the Law the Prophets, and the Apoſtles, neceſſary to the knowledge of his Divine will, and ſalvation of mankind, *That not one* Iota *or tittle of the ſame ſhall periſh.*

Therefore,

Quicquid ad humanam queat eſſe neceſſe ſalutem,
Perſpicuè hoc ſcriptum ſic θεόπνευστον *habet.*

The End of the firſt Part.

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under the title of the

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Other Literal Eſcapes are referred to the correction of the diligent Reader.